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The Missionary survey

THE MISSIONARY SURVEY

WADE C. SMITH, Editor

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The Missionary Survey's Campaign for 50,000 Subscribers

THE GOAL: A Survey in Every Home

27,250!! UP WE GO!

Now what do you think of that? Up Jack climbs on the circulation pole, in spite of the advance of 25 cents in subscription price to 75 cents per year in clubs of five or more, and \$1.00 per year for individual subscriptions. Where is our friend "Gloomy Gus," who thought the ladies would not submit to the raise in the price of their missionary magazine? Come forth, prophet of evil, and show thy face! Jack wishes to warn his friends, however, that "Christmas is coming." And with these days of December come accumulating engagements which will threaten to absorb interest to the exclusion of renewals. During November and December a great many subscriptions expire. Those are busy days with everybody. Many other interests clamor for one's attention and support. But there can hardly arise a more important thing than the continuance of the Missionary Survey. If renewals should be neglected during these two months, down would go our circulation. Your individual renewal and the renewals of other subscribers in your church may not seem to be a large matter alone, but these are what go to make up the whole, and here in the Survey office their neglect would be seriously felt. May we suggest to club agents and to all subscribers that they put their missionary magazine first on the list for December activities—**send in a full list of renewals and some new subscriptions** as a further boost to that "Climbing Figure" at the top of this page.

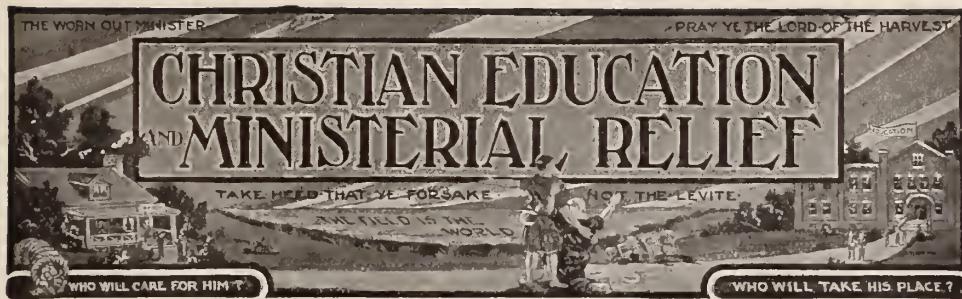
THE HONOR ROLL

Churches going on the Honor Roll this month, having secured an average of one subscription to every five communicants or better, are: Jacksonville, N. C., Church of the Covenant, Wilmington, N. C. DeRidder, La., and New Willard, Texas.



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Address All Communications Relating to
this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

A Child's Christmas Gift.

*What can I give Him,
Poor as I am?
If I were a shepherd,
I would bring a lamb:*

*If I were a wise man,
I would do my part;
Yet what can I give Him?
Give Him my heart.*

—C. Rossetti.

YOUR CHURCH AND "THEIR CHRISTMAS VISION."

ABOUT the middle of October samples of the attractive Christmas exercise for this year, "Their Christmas Vision," were sent to each church and Sunday school within the bounds of the General Assembly. We earnestly hope that your church promptly ordered the programs and are now drilling the children for this important service. Suppose you ask the superintendent or pastor if this has been done. If not, there is yet time to make the preparation if earnest and faithful efforts are put forth.

We strongly advise that the morning worship and the Sunday-school service be combined for Sunday, December 21, 1919. The General Assembly time and again has urged that this period be set apart for the consideration of the work of Christian Education and Ministerial Relief.

The greatest need of the kingdom of God today is a large increase in the number of consecrated, efficient ministers and missionaries. The purpose of the Christmas exercises is to bring the youth of the Church face to face with the problem of

their life's work. In the past many of the young people on this day have dedicated themselves to the service of Christ and his Church.

You were proud of the service flag in your home, your church and the other organizations to which you belong. How many stars have you on the service flag of the kingdom of God?

How many boys and girls have gone out of your home or out of your church into the ministry and the various forms of mission service?

We earnestly call upon you to pray that at this season of the year God may call the choicest of our boys and girls and give them the great joy of entering upon these lines of unselfish service.

We have a large assortment of choicest leaflets that we will be glad to mail to any boy or girl of our own Church whose name and address are forwarded to us. If you desire copies of these for your own use within the bounds of our Church you may have them by writing to the Secretary, Room 116 Urban Building, Louisville, Ky.

"OUR FORGOTTEN MAN."

FOR some reason the cause of 'Our Forgotten Man'—the superannuated preacher—was not included in the Centenary askings," writes Dr. Thomas N. Ivey, editor of the Methodist Christian Advocate (Nashville), of June 13, 1919, "In this hour of jubilation a thought of inexpressible sadness comes to us when we think that while our great fund will minister to the perishing ones across the sea, and to the foreigner over here, and to the benighted ones among the mountains and other sections, and to the weak congregation in its effort to build a house of worship, and to the underpaid pastor, and to other causes, none of it will go to him who made the success of the Centenary possible, and whose poverty in the days when he had nothing but a mere pittance for support was nothing less than a tragedy to him and a burning reproach to his Church. We do not know that the regrettable mistake in leaving him out of the Centenary can be rectified. If it can be, it should be.

"Let us keep on our hearts the cause of 'Our Forgotten Man' and hasten the day when he shall come into his own."

Commenting on this, Dr. Joseph B. Hingeley writes: "True, a part of the 'over-subscription' is to help the old preacher, but it is a hazy, indefinite amount. His only hope is that Methodist great hearts who have opened their purses so widely for the causes created by the old preachers will unclasp them again and fill the treasury of the board. He can only hope that the expectations created by the proffered 'over-subscription' will be realized; even though the gospels fail to record that Lazarus thrived on the crumbs which fell from the rich man's table, or that the dogs fattened on the children's crumbs which were thrown to them. In fact, only when Christ broke the bread were 'the fragments which remained,' after the people had been fed, sufficient to fill a basket apiece for his disciples. But conference claimants are praying folks, and there

must be many disciples who will count it a joy to help Christ to answer their prayer:

'Break thou the bread of life,
Dear Lord to me,
As thou didst break the bread
Beside the sea.'

"As the 3,500 aged ministers and 4,000 widows and orphans come to mind there springs up in me a great hope that among the hundreds of thousands of Christian men and women who have had a new vision of the meaning of giving, there would be thousands who are willing to do more, even at a sacrifice, and other thousands who, having learned the luxury of giving, would covet the superluxury of giving to the aged ministers; and that those who have given in sums of four, five and six figures under the suggestion of the Divine Spirit, give just as liberally to provide for the old age of the indispensable men—the Christian ministers—without whom the Centenary would never have been even a dream. Forget it not. It is what the ministers, now retired, achieved that we are celebrating in this tremendous Centenary year."

Dr. Ivey is right, that prosperous Methodism, North or South, should have its forgotten man is "inexpressibly sad." As he wrote on another occasion:

"The forgotten man makes a pathetic figure for all whose hearts are watered by the springs of tender feeling. Bathed in the twilight of age and poverty, he sits in the silent places. He has had his day. Once the bravest, blithest toiler in the field, now he can only pray and hope and listen to the jocund note of his active brother telling of victories achieved. He is the worn-out preacher.

"When we compare the obligations of the Church to him with what he receives, it is not merely a figure of speech to call him 'The Church's Forgotten Man.' And because we have faith in God and His people we look for the day

when he will receive at least that practical financial support which an old soldier or a worn-out employee receives. We are unwilling to use up his energies and then bestow merely sympathy on him: and we should be unwilling to be-

stow our gifts on the sturdy and active and have no gift for him."

Christian people, shall he remain the "Forgotten Man"? Prove that for you at least he is not forgotten by sending to the Executive Committee a gift or subscription.

PROGRAM ON MINISTERIAL RELIEF.

By MRS. JOHN V. McCALL, *Mt. Pleasant, Tex.*

1. Song—"How Firm a Foundation."
2. Prayer—For temporal comforts and spiritual blessings for our infirm ministers.
3. Scripture—Prov. 16:31; Prov. 10:27; 2 Tim. 4:6-8; Job 5:26.
4. Roll Call—Name an honored aged minister of our Church.
5. Questionnaire:
 - a. Who is the oldest minister in your Presbytery?
 - b. How many ministers in your Synod past seventy years of age?
 - c. How many ministers of our whole Church received help from this fund last year?
 - d. Meaning of the "dead line"? Discussion.

(For further questions see Catechism Series, No. 3.)

6. Life story of the oldest minister in your Presbytery (or Synod).
(If possible, have him come in person and tell this or have him write it for this program.)
7. "Indian Summer."—Told by a good story-teller.
8. Song—"Abide With Me."
9. Offering for Ministerial Relief.
10. Closing prayer.

NOTE:

The Executive Committee of C. E. & M. R., 410 Urban Building, Louisville, Ky., will furnish the story, "Indian Summer," and Catechism No. 3, free.

ILLUSTRATIONS OF MINISTERIAL RELIEF.

*Shall we give not "charity," but justice.
to these who have trusted the Church
and given their lives in its sessions?*

A MINISTER of eighty years, now blind and deaf, said, "As the earthly lights pale around me I want to continue to hold forth the true Light that many may be guided home." He recently said: "I am suffering some from insomnia. I am thankful for this, for each morning I awake at 2 o'clock, repeat whole chapters of the blessed Bible and spend hours in prayer for the blessing of God upon your labors and all the work of the Church."

A widow was left with three little children. She left them with her widowed mother, and started a kindergarten class,

but was seized with tuberculosis. With the help of the committee, health is being rapidly restored, and she hopes soon to resume her work and the support of her children and her widowed mother.

One of the most evangelistic pastors who always sought the hard fields of labor was taken ill six years ago. He has a wife and five children, but no money or salary coming in for their support except the little the committee sends him.

A widow of a reformed outlaw, a Mexican preacher, has two little children to support. He was a self-sacrificing

preacher, untiring in his efforts, and contributed liberally to the Church. Now the Church has the privilege of assisting the widow and the fatherless.

One of our ministers, who had served us twenty-three years, died in the West of tuberculosis. With the committee's help his wife was able to take the long trip to him, minister to him till his death. She has three children and her mother without any support except what the committee sends. She wrote: "We rejoice in your sympathy and friendship and feel sure the heavenly Father will not let us lack for any needed thing."

A minister of seventy years, who has served the Church thirty-two years, has never received over \$600 a year. He is feeble and broken and can never take a church again. He has a courageous, self-denying wife and three little children.

The first minister helped by our committee gave thirty-two years of faithful service and led seven young men into the ministry. A little book of his, seen after his death, revealed the fact that he gave back to God a double tithe of his income, amounting to \$20,000.

In the leaflet by Mildred Welch called "The Mule and the Minister," the mule, which had done such faithful service for the missionary, was turned out to graze and was well taken care of in his old age. The minister, who had served the Church sixty-five years, at ninety-two

years of age tried to plow in the summer heat, striving to get a scanty living out of the hard ground. "We did not know," you say; "it is too late to help him now." It is not too late to help others. "Every year they pass beyond our tenderness and care."

The widow of a minister who served our Church thirty-five years writes: "My husband lies in an unmarked grave. I have nothing in the world."

One writes: "I am alone in the world, a widow seventy-six years old, without any family or any property, and what I get from the committee is my only resource in my old age."

Why cannot ministers live easily on their small salaries? Many of them have the cost of their education to pay back, and automobile or means of transportation to buy and maintain, the latest tools, the books to buy for effective service, the liberal support of all the causes of the Church. Knowing so thoroughly of them all makes him long to give. There is the continual strain of keeping up a life insurance for his loved ones, if his salary is large enough to even consider such a thing. Entertaining to help his Church, and ministering from his scanty store to the sick and to those in need are some of the joys of his life. He gladly, "for his sake," becomes poor and rejoices that the joys of the Master's service more than compensate for all he bears.

WILL YOU HELP

IN THIS GREAT WORK FOR GOD AND YOUR CHURCH?

THE General Assembly in May, 1918, and again in May, 1919, called upon the Church to rally to the support of the Executive Committee of the Christian Education in carrying out "The Three Year Program" as follows:

I. To see that all the youth of the Church are brought face to face with the problem of their life work so that they may be able more clearly to discern God's plan for their lives.

(a) Pastors are urged to present from

the pulpit and in public prayer the claims of the ministry and mission service.

(b) Sessions are urged to look out for boys and girls in the congregation and see that they carefully and prayerfully consider the plan of God for their lives.

(c) Parents, superintendents, teachers and officers of societies are urged to send the names of boys and girls to the Executive Committee in Louisville so that proper literature may be put in their hands.

(d) All are urged to pray constantly, importunately and believably that God may send forth more laborers into His harvest.

II. To increase the Student Loan Fund of the Church to at least \$250,000. It is now \$57,000.

(a) The purpose of this fund is (1) to enable the boys and girls from poor homes of our Church to secure a higher education in our colleges, (2) to assist our Presbyterian colleges by enlarging their attendance.

(b) Memorial Scholarships of \$400 or more are being erected by individuals, churches, Sunday schools and societies in memory of faithful workers in the kingdom or of those who have given their lives in the service of the country.

(c) No investment will yield larger returns than those in the lives of our youth of approved character who are being prepared for Christian leadership.

(d) At the 1919 Conference of Young People at Montreat the following resolution was unanimously adopted: "Realizing the importance of Christian Education to the individual and the value of college trained youth to the Church and community, we advocate that every Church establish a scholarship in the 'Student Loan Fund.'"

III. To put forth the utmost endeavor to assist the various Synods to perfect their educational policies and to equip and endow the institutions under the control of the Synods.

(a) From \$9,000,000 to \$10,000,000 are needed right now to bring this fun-

damental work of the Church up to a standard it should reach immediately.

(b) Thousands of pages of literature and articles in the Church papers and sermons and addresses are being used to further this work.

(c) The field force of the Executive Committee is now at work in the Synod of North Carolina raising \$1,000,000 for the institutions there.

IV. To arouse the members of each Synod to a fuller appreciation of the responsibility of the Church for the Presbyterian boys and girls who are attending the State institutions of learning.

(a) In every State in the Union one out of every six or eight of the students of these institutions come from a Presbyterian home.

(b) The responsibility for the Christian nurture of these students rests upon the whole Synod from which they come.

V. To increase the Endowment Fund of Ministerial Relief to at least \$1,000,000. This fund is now more than \$576,000.

(a) The great increase in the cost of living makes it absolutely imperative that a more sure and larger income be provided for the faithful ministers of the Church who have grown old and feeble in its service, and for the needy widows and orphans of those who have died.

(b) Memorial funds may be erected in the Endowment Fund. Life annuity bonds are also issued which provide interest on the gift during the life of the donor.

VI. To secure 12½ per cent. of the annual offerings to the General Assembly causes, or \$280,000 for the work of this committee for 1919-20.

(a) The committee has for its task (1) the education of young men for the ministry and young women for the mission fields, (2) the promotion of our educational institutions, (3) the erection of "The Student Loan Fund" of \$250,000 to assist worthy boys and girls in securing a higher education in our colleges, (4) the stimulating of interest in the care of the Presbyterian youth in State educational institutions, (5) the care of

the aged and enfeebled ministers and mission workers of the Church, and the needy widows and orphans of our deceased laborers, (6) the increasing of the Endowment Fund of Ministerial Relief to at least \$1,000,000.

All of this work is necessary, urgent and fundamental. It is according to the

expressed will of God and the approved standards of justice accepted by men everywhere.

The Presbyterian Church in the United States, Departments of Christian Education and Ministerial Relief, Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

MONUMENTS IN LIVING LEADERS.

GOLD STARS TRANSMUTED INTO GOLDEN CHARACTER.

EVERY home in America felt the sorrowful touch of the great world war.

Everybody delights to honor the living heroes who, whether over here or over there, gave sacrificially of time, money and energy to hasten victory for country and for right.

We all want to erect suitable memorials for those who laid down their lives in the struggle.

MEMORIAL SCHOLARSHIPS.

"The Student Loan Fund" of the Presbyterian Church in the United States offers a field for monuments more useful and lasting than those of granite or bronze.

Memorial scholarships of four hundred dollars or more are held in the Student Loan Fund. Four hundred dollars will enable a choice boy or girl from a poor home of our Church, by means of a loan of \$100 a year, to secure a four years course in one of our Presbyterian colleges, or will assist four boys or girls for one year each.

The money is loaned to boys and girls of approved character and ability, who desire to prepare themselves in our own colleges for future leadership in the home, the church, the nation and the world.

The loans are being promptly repaid after graduation, and the investment is then made in other lives. Each \$100 added to the \$400 scholarship gives further guarantee that at all times you will

have some one or more in college even while the loans are being repaid.

CHURCH MEMORIALS.

A large number of churches, Sunday schools, societies and individuals are now erecting such monuments.

Grant Rector, a member of the Sunday school of the First Presbyterian church, Winston-Salem, N. C., gave his life in the service of his country in France. The Sunday school had pledged to buy a five hundred dollar bond of the Fourth Liberty Loan. When this was paid for they forwarded it to the Executive Committee in Louisville to be held perpetually as "The Grant Rector Memorial Scholarship" in the Student Loan Fund.

Lieutenant Robert Nolte, a member of the Sunday school of the Prytania Street church, New Orleans, La., fell in the battle of Blanc Mont on October 9, 1918. His beautiful little sister, Dorothea, had been called by the King to his beautiful country on June 17, 1913, at the age of thirteen. Four hundred dollars was sent through the Sunday school to be held as the "Lieutenant Robert Walker Nolte and Dorothea Nolte Memorial Scholarship."

The "Captain Bryan Tomlinson Memorial Scholarship" is being erected by the Woman's Society of the South Highlands Presbyterian church, Birmingham, Ala. The young people of this church

are also now securing funds for memorials.

We have also received from the Woman's Auxiliary of the Williamsburg church, Kingstree, S. C., the "Williamsburg S. C. Presbyterian Church Soldier Boys' Memorial," upon which \$200 has already been paid.

The Christian Endeavor Societies of the First Presbyterian church, Greensboro, N. C., are completing memorial scholarships for the boys of that church.

The Sunday school of the First Presbyterian church, Richmond, Va., is now raising a \$500 fund to be known as "The Charles Sands Memorial Scholarship."

The young people of the Government Street church, Mobile, Ala., have made great progress along the same line of work.

Many other organizations and individuals have this matter under contemplation and will put over their plans in the month of December.

PRESBYTERIAL MEMORIALS.

Some of the Presbyterials of the Woman's Auxiliary are now planning Presbyterian Memorial Scholarships in memory of some of the candidates for the minis-

try who sacrificed their lives during the war. Such funds as this will not only help to train the future leadership of the Church and State, but will be constantly reminding the boys and girls of the joy and nobility of unselfish service.

A MINISTER'S MEMORIAL.

In "The Three Year Program" adopted by the General Assembly for the Executive Committee of Christian Education and Ministerial Relief, it is urged "that the Student Loan Fund of the Church be increased during this period to at least \$250,000." It is now a little more than \$50,000.

No investments will yield larger returns than those in the lives of our boys and girls of approved character as they are being prepared for leadership in the coming age.

Would it not be a wise thing to erect memorial scholarships for the ministers, missionaries and candidates for the ministry who either on the battlefields of our country or within the far-flung battle lines of our Church have given their lives that other lives may be free from tyranny and from sin?

THE INTER-CHURCH WORLD MOVEMENT.

LAST December, on invitation of Rev. James I. Vance, D. D., who was at that time Moderator of the General Assembly of our Church, representatives of the various churches of America were called to meet in New York City to discuss a united campaign by the various agencies of the Protestant Churches. Similar suggestions had come from other quarters, and it was decided that a great movement embracing all of the churches of the country should be launched under the "Inter-Church World Movement." This movement has been endorsed by scores of agencies and by the many denominations, including the Presbyterian Church in the United States.

The Executive Committee of Christian

Education and Ministerial Relief is cordially co-operating, especially in the work of Ministerial Relief and Christian Education and Life Service.

In the work of Ministerial Relief it is proposed (1) to secure adequate compensation for every minister in the Protestant Churches of America; (2) to arouse the Church to an appreciation of the fact that an adequate support inheres in the office of the Christian ministry and is not invalidated when the minister is retired; (3) to make sufficient provision for ministers who, on account of disability or old age, have been forced to retire from labor and from income, and for the widows and orphans of deceased ministers.

In the Department of Christian Edn-

cation it is proposed (1) to secure a larger recognition on the part of our people of the supreme importance of the Christian element in education; (2) to properly equip and endow the schools and colleges that are necessary to the development and the very life of the Church; and (3) to make more adequate provision for the Christian nurture of the boys and girls at State institutions of learning.

In the Life and Service Department the aims are (1) to bring all of the boys

and girls of America face to face with the problem of their life's work and to help them to discover God's plan for their lives.

Many problems still remain unsolved in this great co-operative movement. Difficulties, however, are rapidly disappearing. Dangers are being carefully safeguarded. We are fully convinced that the movement holds before us possibilities more vast and significant than any ever presented to the churches of our land.

PROGRAM ON THE STUDENT LOAN FUND.

1. Song—"Take My Life and Let It Be"
(Assembly Songs 131).
2. Scripture—Isa. 52:7; Rom. 10:12-15.
3. Prayer that God would call young men and women from your Church and your home for His service.
4. Roll Call—Young ministers who have "made good."
5. Talk—"What the Student Loan Fund Is."
(See "Catechism No. 4" and "Our Presbyterian Student Loan Fund.")
6. Queries:
 - a. How many candidates have been helped by this fund?
 - b. What is or should be our goal for this fund?

c. How do Presbyterians expect Presbyterian institutions to grow when they educate their children in State schools?

(See Catechism No. 5 for further questions.)

7. Talk—By ministerial candidate or girl preparing for mission service.
8. Offering for Student Loan Fund.
9. Song—"Give of Your Best to the Master" (Assembly Songs No. 72.)
10. Benediction.

NOTE:

The Executive Committee of C. E. & M. R., 410 Urban Building, Louisville, Ky., will furnish leaflets mentioned above.

THEIR CHRISTMAS VISION.

By MILDRED WELCH.

IT was Christmas Eve and a little group sat about a camp fire at the edge of the woods. Near by was a truck piled high with holly, spruce and cedar boughs.

The three girls and three boys, full of laughter and high spirits, had built the fire and cooked the supper. But still they lingered, gaily jesting and teasing, with now and then a word or a smile from the older man, their friend and minister.

It was that golden hour of a winter's day between sunset and night. In its tender stillness the happy voices, one by one, grew quiet. Under the long reaches of the trees the snow lay, turned in the

soft light to amethyst and rose. The air was balmy, fragrant too, with the scent of pine and balsam blown on the breeze. Slowly the stars came out into the sky aglow with a soft brightness of light and flushed with fair colors of the rainbow.

"I wonder," the girl turned to the minister, "if it wasn't a night like this that the angels came to the shepherds?" "Very like it. I should think. We could believe we heard them even now, couldn't we?"

"Still through the cloven skies they came With peaceful wings unfurled."

"Parson"—it was their name for him. The boy's voice was not dreamy, but strong and clear. "Suppose they did come—it does seem easy somehow to think it here. What would they say to us this Christmas Eve?"

The smile that was always so wonderful to them swept over his face.

"I think I know what the angel of the Lord would say to the boys and girls of today. What do you think yourselves?" But they did not answer. From the shadow of the woods they gazed out beyond the hills snow-covered, to a sky that seemed to move in waves of pulsing light. Each young heart full of hopes and dreams looked out from each young face, uplifted and touched with awe, as if they, too, heard the sound of nearing wings.

"Well, Mary?" he asked at last. The girl lifted shining eyes.

"Somehow, I think the angel of the Lord would say something different—to us. I think he would point out there, *everywhere*, where they don't know even yet that Christ ever came at all, and he would say: 'Go tell them unto them was born on Christmas Day a Saviour, which is Christ the Lord. And this shall be a sign unto you'—and then we would see that he held in his hand, there in the clouds of bright glory—a cross."

Again a silence fell and in it a look, swift, beautiful, transfiguring, passed like a flame from one to the other.

"In those days," he spoke very softly, as if to himself, "shall young maidens see visions and young men dream dreams."

And the boys and girls, looking at him, saw his face as though an angel spoke to him and did not know God's glory passing by, shone from their faces, too.

THE BEST INVESTMENT.

READ the following extracts from letters received by Secretary Sweets. Can you think of a better investment than in such lines:

A young man from the far Southwest wrote: "I would not have been in college this year if it had not been for the money I received from the Student Loan Fund. You do not know what it means to me and to those in my home who are interested in me, to finish college this year."

As a young man returned the first \$100 loaned him he wrote: "May God prosper you in the great work which you are doing for the young manhood and womanhood of the South, and of the Southern Presbyterian Church, and raise up friends for this cause."

A young woman in an eastern Synod wrote: "I hope very soon to pay back my obligation to your department, yet when the financial part is settled I shall always feel that the real debt to the Student Loan Fund can never be repaid, for without your help I could not have had this year in college, which meant

more to me, I think, than any other thing in my life."

A young girl in a western Synod wrote: "I fully realize the responsibility resting upon me to make the most of the use of the loan from this fund. It has been a great deal of help to me, and I hope to use it so conscientiously that it could not have been invested to better advantage."

A young man who distinguished himself in the recent war wrote while in college: "Without the loan I could not possibly have gone to college. In this day, when a good education is needed so badly, the Student Loan Fund is one of the most important of all of our Church agencies. It helps to turn out the 'Christian gentleman,' who is the greatest need of our day."

A poor farmer's boy has recently written: "I certainly counted it a great privilege last year to be able to receive the help from the Student Loan Fund. Throughout all the coming years I shall strive to show my gratitude to the Church for this timely aid."

THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH IN THE U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, FIELD BUILDING, ST. LOUIS, MO.
"Render unto Caesar the things that are Caesar's and unto God the things that are God's."

The Plea of the Immigrant Madonna.

I am the Immigrant Madonna;
I am looking straight into your eyes;
I am reaching to you with my arms my
only son;

This Christmastide, America,
I bring to you my son,
My baby son.
He comes with little heritage.
But his eyes are clear, his body strong.
He is ready for you to do with him what
you will.
What will you?

Will you use him hurriedly for your quick
ends?
And will you then discard him because he
is worn out—and still a foreigner?
Or will you teach him, watch him grow
and help him to be one of you, to
work with you in those great things
you seek?

He is my son, America;
And all my treasure,
I bring him here to you—
And you, what will you do with him?



ANNOUNCEMENT.

THE DeLand Winter School of Missions will convene in DeLand, Fla., on February 2d, and will continue for the following week.

A most excellent program has been arranged for this conference. Leading women of national reputation will teach both the

home and foreign text books, as well as methods in missionary work. Both home and foreign junior text books will be taught by experts, and the Bible hour will be made an especial feature. Programs for this winter school may be obtained by writing to Mrs. J. W. Smock, DeLand, Fla.

MISS SELINA WISHES TO BE HEARD.

By MARY CALLUM WILEY.

YOU'RE the newspaper lady, you say, and you want me to give you something for the woman's page you've just started? Well, I'll tell you what I heard a speaker say at the Atlanta Convention: that the women of our country were more interested in church work and in church organizations than in any other branch of public work, and that more publicity should be given to such things in our newspapers.

"So I believe I'll just talk about women's meetings—church meetings, I mean. That convention in Atlanta put some notions into my head.

"Did you ever stop to think how much the success of a meeting depends upon the person who is presiding? When we are electing leaders for our missionary societies—auxiliaries, we are calling them now—we should be more careful in considering the qualifications of nominees.

"In the old days we thought that any woman who was consecrated and could lead in prayer was good enough for the presidency of a society. But it's not so. A presiding officer must have, in addition to consecration, sanctified common sense, poise, ability to lead (people, I mean) and life. By life I mean enthusiasm, brightness and sense of humor. Then a leader must be one who has ideas of her own, who thinks right through a matter, and is able to present the essential details of the subject, casting aside the non-essentials. She must be able to keep the discussions on hand right to the point. You know how prone we women are to wonder; we'll begin on the League of Nations and first thing we know we are off on the new styles in coats.

"Then another thing about the chairman of a woman's meeting; she must have a sense of fairness—fairness toward her hearers as well as toward the speakers on the program. There's a limit to human endurance, and it's just not right that our women should have to sit and listen to people ramble over time. That was one

thing I liked about that Atlanta meeting, the chairman there had a buzzer and she ran things strictly on a business basis; she told each speaker before hand how long she was to speak, and when the time was up she called her down.

"And that reminds me of another thing: no matter how competent a leader is, she will not have a good meeting if she has not planned out beforehand every detail of it. Programs are born of prayer and effort, and the shorter the program the greater the effort. And to be successful a program must be carried out by the right people: a poor reader can spoil the most beautiful poem; an uninteresting presentation of a subject can drive all of the life out of it.

"And that reminds me of something else. Our women need to be trained to stand on their feet and talk (not read papers) and to make their speeches sound as if they were giving them right from the heart, *not by heart*. In our schools we are training our boys and girls to speak from outlines, to write on bits of cardboard the briefest of notes, merely the main ideas, and not to memorize word by word the speeches they are to give. I'm an old woman and they say you can't teach old dogs new tricks, but I'm going to try this way of speaking when I give my talk at auxiliary on Monday. And you come and see how I get on.

"This is the first time, you say, you've been invited to join a missionary society since you came to our town? And you have been here three years? Well, I'm going to start in with you, and before this winter's ended you and I will have a flourishing Business Woman's Night Circle! See if we don't.

"But I was talking about programs and how carefully they must be planned out, and how the speakers must speak out so they can be heard. And when I say speakers I mean those who lead in prayer, too. For if there's anything that puts one in an un-Christian frame of mind it is to try

to follow some woman's prayer at missionary meeting when she's mumbling so low that you have to keep your eyes open to know when to sit down.

"No, it's not unwomanly to speak out, and it's not impossible for us old-fashioned women to learn to talk on our feet.

"Why, must you go? I haven't finished half I had to say. But I guess I'd better put into practice what I've been preaching about stopping when my time is up.

"Well, I shall look for you Friday even-

ing. Now be sure and come and bring some of your friends, and we'll start our Business Woman's Circle. You'll let me belong, won't you? Oh, no, my dear, I'm not going to do all the praying! I may at first, but when you really begin to learn about missions, you'll want to pray yourself. For, take an old woman's word for it—the more you know, the more you'll want to know; and the more you want to know the more you'll pray. For knowledge leads to prayer and prayer to service. Good-bye! Don't forget Friday."

RELEASING POWER THROUGH PRAYER.

By WILLIAM E. DOUGHTY.

EVERY great Christian advance movement is the result of a fresh discovery of the secrets of releasing power. Initiative and originality mark every creative new departure in the history of the expanding kingdom of Christ. Prayer is the great human secret of initiative and originality. The reason for this is apparent. Prayer to the Christian leader is what original research is to the scientist. Original research takes the thinker back to the secret, hidden places. It is the method of discovery. It requires concentration and detachment of spirit; it takes time, it costs toil. So with prayer. It leads far beneath the surface. It penetrates to the presence of God. It is in fellowship with Him that all the visions are born. It is there that old things pass away and all things become new. The pathfinders and prophets and pioneers go back to the sources for their vision and strength.

The release of God's power as described in Acts had its source in prayer. Jesus said, "I will pray the Father that He may give you another Comforter." Then he said to his disciples, "Tarry until." For ten days they did the greatest thing any company of men can do, and then God's power was released through them and history was lifted to new levels. Here is the system of every great Christian achievement. It involves first-hand contact with the sources. Men pray their way through to new heights of vitality and victory.

A TEST FOR EACH CRISIS.

"The resources of God are promised only to those who undertake the program of God." So says a great banner which has

been displayed before thousands of men in conventions throughout the country. This is only another way of putting what Jesus said in announcing the program of his kingdom. "All power is given unto me . . . Go therefore and teach all nations. . . . I am with you." He has the power, we have him, but the promise of power and of his unfailing presence is dependent upon obedience to his "Go." The Church which accepts without reserve and without debate the whole task of the kingdom has an enormous advantage in discovering how to master and release power. It is for this work and to accomplish these results that God waits to trust power to those who are obedient to His will and program.

WISDOM IN COUNCIL THROUGH PRAYER.

What about organization and carefully laid plans and educational campaigns and all the rest of the machinery?—are they useless? By no means. All these are tracks over which the train runs, or, to charge the figure, they are the channels of communication of God's power, or the means which God uses to get things done. Just as the laws of nature are God's orderly ways of expressing Himself, so methods and organization are essential to the manifestation of God's power.

The great need of the world is for God-possessed personalities through whom God can release His power in the world. If every person on the staff of the Inter-Church Movement enters deeply into the spirit of Christ, and if through their message and leadership millions of Christians in America go back to the sources and pray with reality concerning the mission

of the churches to the life of our times, what may not God do to flood the world with blessing during the months just ahead!

THE INCARNATION.

"The Incarnation is something more than a fact of past history. It is the faith of a Christ in human life today. Our gospel is a very insufficient gospel if it gives us only a Saviour who lived and died and rose and went away. We have Christ's gospel only if we have also a faith that gives him to us now and here in our world, which shows him to us looking up out of all human need

and helps us to hear him speaking in the voice of India and China and Persia. Will we be able to look upon him with joy in the day that we see him face to face if we have no eyes for him now and no ears for his call and if we do not now touch him and serve him in the want and woe of the world?"—Robert E. Speer.

JUST AMONG OURSELVES.

WHAT a busy fall we have all had in trying to get things straightened out after the interruptions of last year and the vacations of the summer!

Everybody is certainly hoping that the flu is not going to be so disastrous to our church work as it was last year. Home Mission Study Classes have been organized throughout the Church, and have greatly enjoyed their work, to judge from the letters that have come. Now, we are having a breathing space between the study classes to admit of Christmas festivities, and getting ready for "the long pull and the strong pull" which comes after the first of January. The last three months of the year are always the most telling months of the whole season, and require the hardest work. Let's "play while we play" this month so that we can "work while we work" next.

The most important step forward in organization that has been made for some time is in recommending the addition to every one of our organizations of a Secretary of Bible Study and Prayer Bands. The duty of this officer is to promote regular, continued and worth while Bible Study among the women of the Church and to attend to the organization of Prayer Bands throughout the membership. Never before have we realized so fully as now

the necessity of studying God's word, and the wonderful power of intercession before the cross. Let every Synodical, Presbyterial and local society appoint this important officer, and set her to work at once.

Arkansas led in the appointment of a Bible Study Secretary, while Mississippi started the appointment of an officer for the promotion of Prayer Bands. These two States are to be congratulated in their leadership in this particular, and we feel quite sure that all the others will follow in uniting these two offices in one.

The Auxiliary-Circle Plan is still marching triumphantly forward, and practically all of the important churches of the Assembly are falling in line with its adoption. It is bringing remarkable results wherever it is fairly tried out. It is resulting in a much larger attendance and enlistment of the women of the Church in the work of the Church. It is developing leaders, it is promoting the spirituality of the organization, and it is increasing their gifts. What more could we ask of any plan? Is your church in line?

The Synodical meetings this fall were unusually good. Everyone put forth a special effort for the meetings because of the fact that so many had to abandon them



A MERRY CHRISTMAS TO ONE AND ALL.

last fall. Some of the Synodicals, however, are thinking that this was not an unmitigated evil, since they learned how much of regular Synodical business could be transacted through the Executive Committee. The result is that the Synodicals of Virginia and Mississippi are this year resolving their annual meetings into a conference of officers in January, thus combining the annual meeting with the mid-season Executive Committee meeting. We are awaiting their reports with interest.

What are you teaching your children about Christmas? Are you making a selfish celebration of it for them? Are they being taught to take all and give nothing? What is your Sunday school preparing to do for Christmas? Have you seen the beautiful Christmas exercise issued by our Committee of Christian Education and Ministerial Relief at Louisvile, Ky.? If you have not seen this, write for a copy at once. It is not too late now for you to prepare

to give this exercise in your Sunday school during the holidays. It will delight the children, the Sunday school and the members of the church. It will bring to the children the spiritual realization of the Christmas festival, and will give an entertaining and worth while evening to all. Send for it.

Have the young people of your church a Mission Study Class? How can we expect to train up Mission Study leaders among the women if we do not begin with the girls? The Junior Home Mission book this year, "Called to the Colors," is a most enjoyable volume, and any group of children, boys or girls or both, will enjoy studying it under the right leader. "The Honorable Crimson Tree" is also a delightful collection of stories for children, and will tend to cultivate that taste for missions which is imbibed only in youth. Organize the children of your church and Sunday school into a Mission Study Class.

PROGRAM SUGGESTIONS.

Do You Want Them?

For worship period in Senior and Young People's Department of your Sunday school?

For meetings of Young People's Society?

For Through-the-Week meetings of your Young People's Class?

For your girls' and boys' club meetings?

THEN ORDER AT ONCE

Program Suggestions

For Young People

By Anna Branch Binford

Presbyterian Committee of Publication

Richmond, Va.

Texarkana, Ark.-Tex.

Price 10c.



SECY of LITERATURE

Conducted by Miss Carrie Lee Campbell, 306 W. Grace Street, Richmond, Va.

Gifts for Christ On His Birthday.—As you choose your gifts commemorating Christ's birthday, have you in mind their supreme purpose—that of calling afresh to the remembrance of those you love the Christ-love, the Christ-gift, the Christ-spirit?

Books and magazines are always favorite gifts to young and old; instead of fiction, why not this year send your friends kingdom tidings? Tender messages of cheer and comfort from Christ's ministers, thrilling messages of achievement from his missionaries, or pleading messages of need from the masses of humanity for whom he died? Try them—and see if you have ever before gotten or given so much true joy at the Christmas time.

Below are a few cloth bound books and periodicals listed for your selection, which any general or denominational book store can supplement:

For adults:

"Songs in the Night."—M. J. McLeod. (\$1.25.) A series of exquisitely tender gospel messages to those who mourn.

"The Christ We Forget."—P. A. Wilson. (\$1.50.) A series of "reverent reveries" on the living personality of an ever-present Christ. A masterpiece.

"The Cross at the Front."—Thomas Tip-
lady. (\$1.25.) Among the best of our war books, written by a beholder of the drama of life and death at the front.

"A Light in the Land of Sinim."—Mrs. H. N. Noyes. (\$1.50.) A thrilling account of a life spent in service in the True Light Seminary, Canton, China.

(All the foregoing books for sale by Revell Publishing Co., New York City.)

"The Missionary Review of the World."—(\$2.50 per year.) The finest interdenominational monthly missionary magazine published in America. (156 Fifth Avenue, New York City.)

For young people:

"Under Marching Orders."—E. D. Hu-

bard. (60 cents.) A fascinating story of Mary Porter Gamewell, of China.

"The Worker in Sandalwood."—Marjerie Pickthall. (25 cents.) A beautiful Christmas story.

"Across the Threshold."—Anita B. Ferris. (25 cents.) The story of an Indian youth.

"Stories of Brotherhood."—H. B. Hunting. (50 cents.) Intensely interesting stories of great Christian heroes.

"Livingstone, the Pathfinder."—Pasie Mathews. (60 cents.) The marvelous, ever-new story of the life of this African pioneer.

"The Black Bearded Barbarian."—Marian Keith. (60 cents.) Life story of Macay, of Formosa, surpassing the imagery of fiction.

"Everyland"—(\$1.50 per year.)—Children's interdenominational monthly missionary magazine, beautifully illustrated.

(All the foregoing juvenile publications may be ordered from The Missionary Education Movement, 156 Fifth Avenue, New York City.)

"Christian Education and Ministerial Relief" is December's topic for program study, and an excellent and versatile assortment of literature on these subjects may be obtained, upon request, from Rev. H. B. Sweets, D. D., Secretary, 122 South Fourth Avenue, Louisville, Ky.

"A Message of Rest for Troublous Times" (D. M. Patton) is a real gem, and carries conviction of God's sure purpose for and care of every individual life. It and other equally fine leaflets may be obtained upon request, free, from W. A. Hillis, Secretary, Bible Institute, Los Angeles, Cal.

"From Far Japan."—(50 cents per year.) A most interesting little magazine, published quarterly in Tokushima, by Rev. H. C. Ostrom, which graphically tells of the work of our missionaries in Japan, and gives a fund of useful general information. The colored covers are works of art. Send subscriptions to Rev. Jno. I. Armstrong, 216 Union Street, Nashville, Tenn.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

MONTHLY TOPIC—CUBA.

THE Presbyterian work in Cuba has been placed in a much more practicable shape for efficient propagation as the result of plans that have gone into effect inaugurated by the Committee on Co-operation in Latin America.

A union institute for Christian work was held in the month of August, which was found so helpful that arrangements have been made for holding a number of such institutes during the present year. A union book depository has been established, in which all the books listed in the bibliography recently published by the Co-operation Committee will be kept on sale.

All the educational work of the united missions is under the direction of our Dr. Wharton, although only the Cardenas School, of which Miss Craig is the principal, and which is the cap-stone of the Presbyterian educational system in Cuba, is supported by us. The primary and secondary schools which are being established at all the other stations, and which are to be the feeders for the Cardenas School, are supported by the Woman's Home Mission Board of the Presbyterian Church North. This board has also recently appropriated \$35,000 for the erection of an administration building for the Cardenas School, which will greatly add to the comfort and efficiency of those who are con-

ducting this school. The reports received of the prospects of the present year are that every building on the school grounds is crowded to overflowing. More than 500 pupils had been enrolled at last accounts.

The evangelistic work in the territory allotted to the Presbyterian Church is under the care of the Home Mission Board in New York. Two of our former evangelistic force, Rev. H. B. Someillan and Rev. Ezekiel Torres, are engaged in this work, and Mr. Torres is also editor of a Presbyterian family paper.

Possibly in all the history of Cuba there has never been anything approaching the present financial prosperity of the country, due largely to the war prices received for the last two or three sugar crops of the island. It will depend, of course, on the earnestness with which the Church of Christ meets the responsibilities resting upon it for giving the gospel to the people of Cuba whether this financial prosperity will prove a blessing or a curse.

Among our recent additions to the working force in the island are Rev. S. B. M. Ghiselin, of Shepherdstown, W. Va.; Miss Ella Mai Wilson and Mrs. Julia Chester Pearce, of Nashville, Tenn. These have not as yet received regular missionary appointment, but are all helping in the school at Cardenas.

HID . . . THAT.

MARGARET MORTON DAVIS.

HERE is a burden on my heart that I want to lay upon yours—a burden that has to do with the heart of a boy, just an ordinary looking boy, fourteen years old, who was one of the new pupils

to enter "La Progresiva" this fall; an orphan boy who has passed the last few years in various orphan homes and boarding schools. He entered my class, the fourth grade, and in a few days stood out among

the sixty of them as the hardest to control and the most eager to learn the Bible stories. During the first month we were not able to secure Bibles, so I gave each pupil a copy of one of the gospels to use in our study of the life of Christ. However, Miguel was not satisfied with that, and each day asked for a Bible of his own, so that I often lent him mine and gave him special assignments to bring in.

At the end of the month there was a written review in Bible, and there was not a mistake on Miguel's paper: the books of the New Testament, a hymn, questions on the birth and early life of Christ. While I was examining the papers that afternoon Mr. Wharton called me as though he had something important to tell me. Can you guess what it was? That Miguel had just been arrested and taken to the Police Court for stealing a watch from one man and five dollars from another. The Chief of Police reported that six months ago he was arrested for a similar offense.

Of course there are no juvenile courts here, so the judgment rendered the next day was: "The Reform School until he is nineteen years old," and, humanly speaking, we may add, "and after that the penitentiary," for reform schools conducted by

teachers who are not Christians do not always reform.

On Sunday afternoon Miss Craig and I went down to police headquarters to see the boy, and there he was in a rough enclosure with thirteen others, men arrested for drunkenness or vagrancy or some worse offense, and with nothing to do but watch them play cards and listen to their conversation. When the guard brought him out to see us he seemed to be thoroughly ashamed of being there, and to appreciate the Testament and the hymn book that we took him, promising to read them every day, and we knew how "quick and powerful" God's word is. But my heart was heavy as we watched them take the little fellow back behind the bars. But for the grace of God he might be my brother, or yours; he is our brother. Oh, that he may not have simply an intellectual knowledge of God's word, but that it may be stored away in his heart, as the Psalmist so beautifully says: "Thy word have I hid in mine heart, that I might not sin against thee."

This is our prayer; will you make it yours?

Cardenas, Cuba.

A LETTER FROM CARDENAS.

REV. S. B. M. GHISELIN.

Dear Friends in the Home Land:

M^R. WHARTON has asked me to write you tonight about my early impressions in this field. I've only been here six days, so my impressions may seem rather fresh.

A new \$30,000 stone high school building is rising on our property here. The handsomeness of this building nearly equals the popularity of our school in Cardenas. The school is crowded with 500 pupils. There are more applications than can possibly be admitted. Some have to be refused admission nearly every day. Our school in Cardenas is the head of a chain of nine Presbyterian schools in Cuba. My room joins that of Professor Garmendia, the head of our business department. He teaches shorthand, bookkeeping and typewriting to fifty-four young men and women. He tells me that tomorrow night he will begin a night school, and expects to have forty in attendance very soon. One word more about our school. Miss Craig and Miss Davis seem to me like horses hitched next to the wagon. They don't prance much, but are pulling the load steadily.

silently, without a murmur. I feel like shouting every time I meet one of these valiant, faithful dough-girls in the front line trenches. Mr. Wharton, assisted by his good wife, has done a life work in Cardenas that would excite the envy of nearly any minister I know.

The Orphanage, where I room, is supported largely by the City Council and voluntary contributions from citizens of the town. Mr. and Mrs. Hubbard, who have charge of the Orphanage, make a real Christian home for the boys and girls. They have prayers morning and night. Two of the young men here are candidates for the ministry. Their real piety, dear friends, would excite your admiration, as it does mine. The Orphanage has a herd of twenty-one cows and a good garden which is being planted just now.

Mr. and Mrs. Barton, two new, consecrated missionaries, and myself are spending most of our time warbling in "unknown" tongues, although it is not publicly known that we belong to the "Holy Rollers."

I have been struck with the courtesy of

the Cuban. Whenever a stranger enters a school-room the whole class rise out of respect. While sitting in a home I said to the gentleman, "Is this your house?" He replied, "Yes, and yours too as we say in Cuba."

In reading my Spanish Testament I noticed in John 1:12 a rich thought which I want to pass on to you. The Spanish reads, "To them gave he the *high privilege* of becoming sons of God."

Dear friends, Cardenas offers a great opportunity to do something for Christ. If a man from Sahara Desert wanted rock, and he would go through Goshen Pass, Rockbridge County, Va., wouldn't he be overwhelmed with the feeling of the infinite, limitless quantity of the very thing he sought? So feels the Christian worker who comes to Cardenas. Every morning when I go to school I pass on the street many, many, many little children whom I feel sure Christ has never touched, and wants to touch through somebody. The Church is calling for more, many, many, many, many more foreign missionaries. Won't some of you come? I'd rather stand in the presence of the King of kings

and know that I tried to give my all for his sake on the foreign field than to know anything else under the sun. Wouldn't you?

This little note is meant as an individual message to each of my relatives and friends, whom I love. Warmest Christian greetings to you, every one. Please mention our names before his throne. We need—need so much—more than anything else—to be filled with Christ and his passionate spirit every day. I will attach to this a little poem which I converted from a heathen verse, as a "good-bye message" to each of my friends in America. I mean every word of this with all my heart. I want you to pray it for us out here. We miss you.

I pray the prayer the Christians do,
May the Peace of Jesus abide with you.

Wherever you stay, wherever you go,
May the beautiful Image of Jesus grow.

Through days of labor and nights of rest,
The Love of Jesus may you bless.

So I touch my heart, as the Easterners do,
May the Peace of Jesus abide with you.

REV. S. G. INMAN AND THE SENATE INVESTIGATING COMMITTEE ON MEXICO.

SOME time ago the United States Senate appointed Senator Fall, of New Mexico; Senator Brandegee, of Connecticut (both very stalwart Republicans), and Senator Smith, of Arizona, a not particularly stalwart Democrat, a committee to investigate and report on conditions in Mexico. The chairman of this committee has long been known as an advocate of military intervention for the supposed protection of American business interests in Mexico. Rev. S. G. Inman, secretary of the Committee on Co-operation in Latin America, had recently published a small volume, in which he presented very forcibly the negative side of this question. He was summoned as a witness before this Committee of Investigation, and found himself in the committee room confronted by the two Republican members (the Democratic member being absent), three representatives of the Tampico oil interests and two attorneys of these interests. For two days he was subjected to the kind of examination and cross-examination which skilled attorneys know how to conduct, in the effort to discredit the statements in his book on intervention and to embarrass him in every possible way. The committee and the attorneys seem to have had control of the

publicity that was given the matter, and it was made to appear in the newspaper stories of it that they had accomplished their purpose. The New York Times gave a three-column report of the matter, which was more or less colored adversely to Mr. Inman, but which also revealed the fact that he was not ill-informed about the situation in Mexico. The papers in our small cities, many of them took extracts from this report, generally selecting such parts as were most susceptible of an interpretation adverse to Mr. Inman and featuring them under headlines that suited the purpose of those who were carrying on this propaganda.

We have had the privilege of reading the typewritten copy of the report of the whole proceeding and are prepared to say that those parts of the report which were omitted from the New York Times' report are essential to any true version of what occurred, and that upon the whole Mr. Inman sustained himself under this trying ordeal in the most creditable manner and that, in our opinion, those who summoned him before the committee expecting to embarrass and discredit him had no reason to congratulate themselves on the outcome of the matter as revealed in this report,

We are moved to make this statement by remarks that have been made to us by a number of people shewing that they have been influenced in the wrong way by what they have read in the public press on the subject. At the recent meeting of the Ex-

ecutive Committee of the Committee of Co-operation in Latin America this matter was fully and freely discussed, and as the result of that discussion Mr. Inman continues to hold his place as the honored and efficient Executive Secretary of the Committee.

BEGINNINGS IN OUR NEW FIELD IN MEXICO.

REV. H. L. Ross.

WE are liking it better in our new home every day. This is the rainy season here, and we have not been able to get out very much with the family, but I have been out to four out-stations, and am finding the work in fairly good shape, in spite of the fact that it had to be neglected a good deal during these last few years. Elizabeth and I walked this afternoon to the top of Guadalupe hill, just at the edge of town, and we got one of the most magnificent views we have ever seen.

Sunday afternoon I walked something over ten miles with the young native preacher whom I was with, carrying my pack of fifteen pounds of bedclothes and books. We stopped half way for a short service. The people through the country are hungry for the gospel. We

are starting lists of the members we can interest in the self-support, and we believe it is not going to take long to get them up to that.

A week before I was out another way, and among other duties baptized six babies.

I found away out in the woods in a most picturesque place a very interesting old gentleman. He has a water-mill where he grinds the corn of the neighborhood, and also the wheat; and the same water he makes use of for an ice factory a few yards farther down the hillside. He is a photographer, and when he could not get supplies from the States during the war he made his own plates. I will send you one of the cards he gave me.

We are very thankful to learn through my brother of the ever-increasing interest in Mexico. We earnestly pray that we may



View given Mr. Ross by the Mexican rural photographer.

have the reinforcements right soon, and some of the equipment that we need to enter this great big inviting field.

Elizabeth and Mrs. Morrow are busy on the program for the Sunday school exercises and other literature for 1920. Our children are so well here that Elizabeth is

really for the first time getting to take an active part in the work. We are all feeling so much better here than we did in Linares.

Come to see us! and tell the home church to "come over and help us"!

Zitacuaro, Michoacan, Mex., Sept. 22.

TRIBUTE TO REV. GEORGE W. BUTLER.

By REV. BENJAMIN MARINHO.

IN spite of the fact that already days have passed, my heart of a son in the faith of a friend and of a comrade in the service of Christ still palpitates with pain when I think of the cruel blow by which death robbed us of Dr. Butler.

The depth of my grief is almost more than I can bear. My pen trembles, I sigh with pain when I remember that I no more shall hear that voice that so often moved me deeply, the voice that expressed the deep things of God's word, and so often convinced large audiences of the truth and led so many to the feet of Jesus. A simple, sincere soul, a generous heart, a pure upright character, the holy noble feelings were the characteristics that made beautiful the life of Dr. Butler.

Those who mourn his taking away are not only the church members, for on every hand we hear expressions of profound sorrow that indicate personal loss. Believers and unbelievers, the poor and the rich, white and black, all that had need of him found out that his great heart was full of love for fallen humanity. His admirable services to the cause of the gospel during more than thirty years, his faith, his consecration, the sacrifices that he made, his persistence, his patience, his charity and meekness adorned a remarkable personality. Who can ever forget his remarkable labors in the first period of the evangelization of Garanhuns? Who among those who witnessed it did not admire his faith, his consecration and humility when in the company of a few brethren he went into the Romish temple of that city to defend the gospel doctrine which he was preaching with such love and learning? Who can ever forget the good works that he did when the epidemic of yellow fever came to that same city? In the midst of that epidemic, when the implacable pest was causing the death of many of the inhabitants, the untiring Dr. Butler, besides giving without cost his medical services, invited the brethren to meet at 12 o'clock to pray for those who but a short while before had

persecuted him almost to the death, but who were now dying without the saving doctrine of Jesus.

In the little house, No. 2 Garden Street, where he lived and where he began to preach, the little band would meet and without formality the meeting would begin. Sometimes Dr. Butler would not get there on time, but always before the meeting closed he would arrive and then in some pause in the praying we would hear him break forth in fervent supplication. When at the height of the calamity and some of the brethren were sorrowing, Dr. Butler smilingly would say: "If Jesus calls us we shall enter into glory. The important thing is that we shall preach the gospel to those who know him not." And he was an example in this. He had but a few hours each day for rest and for his family life, but a part of this he used to read and to expound the Scriptures and in singing hymns, some of which he himself had written, accompanied on the organ by his wife, D. Rena.

In front of his house there lived an excellent family, who in spite of the religious animosity that prevailed, treated him with great kindness, due in part to the fact that they had been treated so well by Mrs. Butler. It happened that the head of the house died suddenly of yellow fever. When Dr. Butler preached the first time after the death of his friend we saw him shed tears in the pulpit, and he told us why in these words: "My friend has died without the knowledge of the gospel of Christ and, I am blameworthy. I am unworthy to be a minister of the gospel. I should have taught him the way of salvation from the day I met him, but I thought the time had not yet come and was waiting for a better opportunity, but he died before I said a word to him about the salvation of his soul."

See, then, in what consisted the greatness of his soul. In this city Dr. Butler gained hundreds of people for Christ and the friendship of the others who admired in

him the personification of love and goodness. He knew how to conquer evil by doing good. He was always happy, always busy, always full of love for mankind, and always very hopeful about the future of the work. He said: "One soul converted is worth more than an unbelieving nation; the reformation of a nation takes time, and our triumph is already great." When any member of the church visited him he would ask if they had spoken to anybody about the gospel that day.

You have left us, beloved friend! You died the death of the Just, but your work lives. Your children in the faith, especially those who have consecrated themselves

to the work of the ministry, will know how to continue to honor your great ideal. You are now silent. Your eloquent voice will no more be heard by your brethren in Christ, but for them that voice is immortal. Your great deeds which we saw and admired have immortalized your name and now cover with glory and flowers your grave. We shall no more clasp your hand, but even so you did not die, for a life is not finished when the name of him who lived is ever living in the memory and heart of thousands.

(Translated from "*O Norte*," Pernambuco, Brazil.)

A FRAGMENT.

*I would be true for there are those who trust me,
I would be pure for there are those who care,
I would be strong for there is much to suffer,
I would be brave for there is much to dare,
I would be friend to all the poor and friendless,
I would be giver and forget the gift,
I would be humble for I know my weakness,
I would look up and love and laugh and lift.*

—Howard Arnold Walter.

MISSIONARY SCHOLARSHIP.

(Established by the Mary Baldwin Alumnae Association.)

TWENTY-SIX years ago, in the parlors of the Augusta Female Seminary, Staunton, Va., a band of devoted women met to organize an Alumnae Association, which would embrace all "old girls," daughters of the Seminary, who remained firm and loyal friends of their alma mater. That little band of women formed the nucleus of what is now an organization, composed of more than five hundred members, with new names being added to the list every year.

Since that time, by act of the Legislature of Virginia in 1896, the name of Augusta Female Seminary was changed to Mary Baldwin Seminary, and in 1901 a beautiful memorial window, the gift of the Alumnae Association, was unveiled in the chapel, both of which acts were tributes to the revered founder of the school, Miss Mary Julia Baldwin.

Later a scholarship was established for

day pupils, which is now self-supporting.

May 23, 1919, the annual meeting of the Alumnae Association was held in the "girls' parlor" of the Seminary. It was a large and enthusiastic meeting, and, when a suggestion was made that a scholarship for daughters of missionaries be maintained, the motion was made and carried without a dissenting voice, and when, during the discussion, a motion was made that only Mary Baldwin girls should contribute to this cause, it was enthusiastically passed.

This scholarship means that the daughter (we hope to say *daughters* later on) of a missionary may have the opportunity of studying at the Mary Baldwin Seminary with her full tuition, including music and two languages and board, paid.

To all missionaries the education of their children is a matter of grave concern, and, to many, a keen anxiety. With the increased cost of living in the foreign field,

inadequate salaries and soaring school and college expenses, many promising and ambitious daughters of missionaries are denied an education in our standard schools, where their record has been, without an exception, excellent. Equipped with a thorough English course, imbued with the missionary spirit, accustomed to the natives and climate, and adepts in the language, they (90 per cent., according to statistics) return to the foreign field to take up their life work, not handicapped or harassed in any way—hence, to educate these fine noble girls, separated from all family ties by thousands of miles, is a splendid missionary movement, and it is the aim of the Alumnae Association to extend this generous privilege to as many girls as possible, with the consent and approval always of the Board of Trustees, through whose liberality a concession of 50 per cent. to daughters of missionaries has been granted. To enable a girl to go comfortably and modestly through a school term, the Alumnae Association deems the sum of \$450 necessary. To accomplish this end, every Mary Baldwin girl must respond to the call for funds, knowing that even small contributions will be gratefully received and will help on to our goal.

The committee appointed to take charge of the plans for the scholarship has as its chairman Miss Elizabeth Bell, Staunton, Va., who will receive any donations and respond to any requests for further details. In order to arrange for the matriculation of one or more girls in 1920-21, it is imperative that the treasurer should have on

hand, as early as possible, a sum sufficiently large to insure early enrollment, as the waiting list of the school is large and delay may forfeit the opportunity.

Those girls, who had the privilege and blessing of knowing Mary Baldwin, whose gentle but firm discipline, beautiful love and friendship for her girls, and devotion to her religion and Church, made her beloved and admired by all, will feel that the light of her departed spirit will cast a halo over the Missionary Scholarship, a memorial so in keeping with her own ideals—for all of us recall the proud and tender interest she took in her missionary girls, who received through her generosity a thorough classical education.

Dr. Egbert Smith, of the Executive Foreign Mission Committee, heartily endorses the plan of the scholarship, and considers it a most helpful and wise provision toward missionary work.

Mary Baldwin girls, wherever you are, when you learn of this opportunity to aid a noble mission cause, pass the word along to others and let them know it is their privilege to contribute, whether members of the association or not; make glad some mother in the mission field, who is struggling to attain means to educate her children in this, her native country, and help to make proud the Alumnae Association which is giving the needed opportunity, and aims to bring new fresh laurels each year to its beloved Alma Mater.

MRS. L. E. CHALENOR.
848 West Peachtree Street, Atlanta, Ga.
Oct. 6, 1919.

GREETINGS:

Kwangju, Chosen, Sept. 5, 1919.

My Dear Friends:

BEFORE leaving America, I promised myself that within a month from the time I landed in Korea, a message should be on its way to the individuals and the churches who were so cordial in their reception and who contributed so much to making our stay in the States a pleasant one.

Now, three and a half weeks after arriving in Korea, I find myself facing that resolution and will hasten to send a message of greeting and grateful acknowledgement for your uniform kindness before the month has passed.

Korea received us with open arms! The

Koreans seemed overjoyed to have us back, for they had been considerably disconcerted upon hearing that I had entered the army, and were not sure that I would ever return to them. The missionaries who are on the field, so bravely staying "by the stuff," were glad to have the help which is so much needed because of the present reduced force of workers.

But the happiest of all those concerned in our return were the members of the home-coming party themselves. From the time we caught our first sight of Korea until this moment there has been no doubt in our minds of the welcome accorded being genuine.

First, because we believe they love us,

and second, because there is so much to be done and the working force is depleted.

We had an uneventful trip across the Pacific, and the railway journey through Japan was enjoyable, as it always is. Such a thirty hours of fairyland is hard to imagine by one who has not gone by rail from Yokohama to Shimoneseki.

Arriving in Kwāngju, we found our home ready for occupancy, as the Koreans aided by the missionaries had everything in readiness for us to prepare our first meal and to sleep in our own beds the first night.

Our visit to you and the churches in America is now a happy memory, but the consciousness of your continued prayers for our work and for us is ever with us.

Trusting we may be called upon whenever we can serve you, and knowing that you are rejoicing with us in the sure promise as we read it in the word, "He will give thee the heathen for thine inheritance," I remain now and always,

Faithfully yours,
M. L. SWINEMAR.



Miss Dupuy, Miss Walker and Mr. Swinehart being entertained by a custom's official as they landed at Fusan, Korea.

KOREA THE "PERMIT" NATION.

REV. H. T. OWENS.

IN Korea one soon senses the presence of the ubiquitous gendarme. He meets you at the railway station, examines your passport, asks your age, nationality and other questions, and finally lets you through the wicket. Soon you learn that the host with whom you spend the night must report to the gendarmes that he has entertained you. When you get located in a home of your own, you must notify the gendarme where you live and when you move. Then you must get a permit from the police, which has to be renewed every six months, and without which you are not supposed to travel. Almost every contact with the government that one has in Korea is through a policeman or gendarme. It is through him that hospital permits, building permits, burial permits, auto permits, etc., are issued. He comes round twice a year to inspect your premises and orders any cobwebs he detects to be swept down. He orders your auto to be brought to his station once a year, and if it looks the worse for wear artfully suggests that a little paint would make it a more accept-

able object on the streets of the capital. He tests your ability to operate the auto before granting you or your chauffeur a permit. The gendarme also has the power of a justice of the peace or magistrate. He can make arrests, execute summary judgment and administer punishment.

Espionage is part and parcel of the system, and while to the foreigner the gendarme system is a nuisance, to the Korean it is veritably intolerable. The gendarme can make an audit of the wealthy Korean's private funds whenever he deems it necessary, and in hundreds of ways make life a burden to the Korean. No public meeting can be held without a gendarme's permit, and everything that is printed or published must be sanctioned by him before the public is allowed to buy or read it. I heard the other day that a certain Christian organization in Seoul was ordered by the police to repair the wall of an outbuilding which was bulging. The work was immediately undertaken, but as soon as it got under way a gendarme came along and ordered it stopped until a build-

ing permit was applied for. A woman's husband died, and she secured the requisite permit and wooden name board for the burial. Later the gendarmes discovered that the death certificate showed that the man had died of an infectious disease, so they recalled the permit and name board and issued another. But the widow had to pay double fees for the transaction. Under Japan the hermit kingdom has become the permit nation. It is the gendarme system which has largely been the cause of the agitation for independence, and it is this system which the inspired newspapers claim is to be abolished in the near future.

The gendarme, however much he may retard, cannot stop the main movements of social development. Great changes in social life are taking place in Korea. The Christian community is leavening the thought and customs of the whole nation. Some young people in the Church are beginning to chose their own helpmeets—a tremendous break with the past. When I came to Seoul a year ago almost every church had a curtain through the centre dividing the women's side from the men's. A few months later a number of churches took action and the curtain has been removed. Before long, probably, the custom of families sitting together will be introduced. Old traditions and customs have not the sanctity they once had. In the various church courts Korean leaders are demonstrating their ability to conduct business

in an orderly and efficient way. Under the Japanese administration they have, up to the present, been deprived of participation in any form of government, civic or national. The only forum where national affairs can be discussed is the Federal Council of the Korean churches, and here the discussion is necessarily limited to religious matters. There is no doubt, however, that when happier days come to Korea the future political leaders will be largely recruited from men who have gained their national outlook and experience in administration and debate in the courts of the Korean Church.

From this angle it is natural to turn for a moment to look at the agencies which have trained these men. One finds among the missions in Korea the nucleus of a splendid plant for attacking error and building up Christian manhood. This plant is being steadily added to, and soon there will be buildings and equipment more adequate to the gigantic task. It would be well, in the opinion of the writer, if there were still more pooling of workers and equipment, more concentration on special phases of work by missions who have, perhaps, attempted activities beyond their resources and workers. One immensely crying need is for more reading matter for the Korean Christian community. This is needed if the ground won in the past thirty years is to be consolidated and held.—*The Korea Mission Field.*

THE EMPEROR'S GARDEN PARTY.

MISS SARAH G. HANSELL.

WHEN I put on my big leghorn hat last summer "Bec" said, "You must be sure to wear that to the Emperor's Chrysanthemum Show."

"I didn't know he would invite me," I said.

"Your only chance in a lifetime is the first year you are out here, and you have to go to the American Embassy in Tokyo and send in your name for an invitation. If you don't go this first year you are out here, you never can go. Since you'll be in Tokyo anyway, you'll have the opportunity of going. Be sure to go."

From the time I arrived in Tokyo I inquired in regard to the great event. A month or so, though, after I came there appeared a notice in the social column of the *Advertiser*—the English newspaper—that on account of the war the Emperor would not

have his usual Chrysanthemum Show. I gave up hope entirely then.

It was not until late this spring that I heard that since there had been no Chrysanthemum Show I might be able to go to the Emperor's Garden Party. I gave in my name at the Embassy, and weeks later went to receive my invitation. It came in a huge envelope addressed in both Japanese and English with the Emperor's "mon"—or monogram—on the flap of the envelope. Inside on a card edged with gold and decorated with a cherry-blossom design and a chrysanthemum, in gold also—the sixteen petaled flower—was my name, which I could read, and my invitation to come, which I've never yet read. An enclosed card explained such details as the kind of dress required, the time of the party, and the fact that if it rained the Mikado would not

appear, but that the guests might still come and see the cherry-blossoms.

Well, it *did* rain—a drizzly little rain that grew harder instead of stopping. Our ricksha men came for us wearing their ceremonial clothes, and despite the rain, we *went*. It was our *one* opportunity of seeing the Royal Gardens. At other times no one is allowed to enter.

We went across the city a long, long way, through streets I had never seen until we joined the procession of automobiles and rickshas before the entrance gate. The Garden Party was not in the Imperial Palace grounds, but in the Imperial Gardens detached from the palace and at another end of the city.

Along the way approaching the gate were hangings with broad stripes of black and white. It was very unusual looking and quite effective. At the gate stood men in livery resembling the pictured knights of Queen Elizabeth's time, only I wonder now if they of that old time were *quite* as gorgeous.

It was still raining—harder than ever—so the men in livery handed out Japanese rain-umbrellas to the guests who had not brought their own. That was at the second gate, however—the gate beyond which only the guests were allowed to go.

We alighted from our rickshas—luckily I had worn my raincoat—and passed beyond the screen built just inside the gate which keeps the uninvited from seeing within.

It was good to see once more trim lawns stretching as far as I could see. Only an *Emperor* could have so much space in *Tokyo*! There are parks—but without grass, usually. I always miss the grass. There is something very restful looking about just *green* grass to me.

The costumes on account of the rain were a queer mixture. No one had known just what to wear.

As we crossed the lawn we approached a beautiful building something like a colonnade evidently built for the occasion. It was like three sides of a rectangle with the space in the centre filled with chairs and tables that were to have been used. The building itself and the row of great pillars upholding it were all completely covered with green—fir or cedar or something of the sort. All the great Japanese arches for any great celebration are made this way, and you have no idea how effective they are. It must take an immense amount of work to make them.

Tables loaded with food were just under the colonnade, and back of the tables were curtains of heavy silk in broad stripes of red and white—the colors of Japan. We were not permitted to see what was behind

the curtains, though I suppose it was only a sort of "behind the scenes" place. Waiters emerged from there occasionally.

The most interesting place we found was a square in the center where the "foreigners" seemed to congregate. Here, too, there were tables and chairs, and one could sit and watch the people pass.

In a table near the center sat a Japanese lady in the old court costume. Until a year or two ago the Japanese ladies of high rank who were received at court were required to wear foreign dress. As Japanese women do not know how to wear our foreign clothes properly—any more than we know how to wear Japanese ones—the women simply did *not* appear at court. Lately the rule has been changed so that they may wear the old Japanese court dress if they so desire.

I was very much disappointed when I lined up once on the street in the crowd to see the Empress pass, to behold her in foreign clothes. Japanese women, in my estimation, look infinitely better in their own Japanese kimono, though the men look very well in foreign suits.

I saw very few Japanese women, however, at the Garden Party—or, in fact, Oriental women at all, although there were one or two Indian women there from India.

The uniforms fascinated even the Quaker I took there with me. The American and Japanese officers, of course, I could tell easily. All army or naval officers who attended were required to appear in full regalia with all their decorations gleaming forth in splendid array. It was "some sight" to see them. I longed for someone to explain it all, but the people of whom I inquired seemed to be as ignorant about other nations as I was, so I didn't gain much information.

Nearly all the language school people were there, so we ran across people we knew quite frequently. I found, too, that I knew more people than I thought I did. Japan has comparatively so few "foreigners" that people all over Japan have a very good chance to at least *have heard* of each other, if nothing else. Since people do know each other, a brand new person feels very much out of things at first.

I have met a great many people by going to "foreign" church and Sunday school all winter Sunday afternoons. Then, too, some of the people I had met in Nagoya had come up for the event, and it was good to see them. I always think of Nagoya as "home" in Japan.

But Miss Katharine Hawes seemed more truly "home" than anybody else. I wrote you about her being over here with the Y. W. C. A. Commission. She has been so

very busy that I haven't seen her so very much. She taught me sociology at the Training School in Richmond, and she is now one of the directors. It was fun just to watch her at the Garden Party, for she was taking it all in, as usual.

We found a table—several of the language school people together turned down our chairs to prevent their being taken, and went to get a plate and select what we wanted. With plates people went down the long line of tables and were served to whatever they desired. I haven't seen as much food all spread out at once since I used to go to Sunday-school picnics—only I never saw as many drinks of as many kinds at *any* Sunday-school picnic. After having lived so long in a "dry" State it seems queer to come to a country that has absolutely no idea of the meaning of "prohibition."

I'm afraid I wasn't educated up to the cheeses they had for the party, so we only tasted a little of the things we took on our plate. There was some *delicious* candy, and I wished so that it were possible to send you a piece home.

RECENT IMPRESSIONS OF OLD SCENES.

M. L. SWINEHART.

THE sun was not very high above the mountains this morning when Mrs. Swinehart climbed into her pony cart and left us for the day, to work among the women and girls outside the North Gate. She had a bottle of cold coffee and several sandwiches wrapped up in an old copy of the *Literary Digest*, and I thought as she drove away to the rattle of the loose spokes and the wire-bound shafts, that it was in such contrast to the conveyance which her friends in America would be employing on the same bright Sabbath morning, that I wished they could all have a picture of what I saw as she started down the road leading from the Mission Compound, singing with a lighter heart than most of the passengers in Packards or Hudsons would have done, especially if their way led away from church.

She spends her Sundays in that way, and comes home at night with the most interesting account of her experiences. Sometimes the pony gets loose and she is an hour or so catching him; occasionally bad little boys drink her cold coffee or eat her sandwiches, and she is reduced to the hard-boiled eggs which her Korean helper produces from the mysterious depth of a many-pocketed skirt. Dr. Wilson says we may eat hard-boiled eggs with impunity,

Instead, when we went across the wet grass to catch a glimpse of the cherry-blossoms, I pulled a few blooms from a branch lying on the ground and brought those home with me.

It was so wet that we did not go far, but followed the walk back to the gate. As we did, though, we caught a glimpse of a small lake and on the farther side sprays of yellow drooping down to the water. I think it must have been that early yellow stuff we have in the yard at home with the first of spring. The reflection in the water was like sunshine, and all the more beautiful because of the grey day.

At the gates our ricksha men came forward.

It had stopped raining and I made my kuramaya leave the curtain down so I could see out. Then I settled myself to the rare luxury of a long ride, enjoying the peculiar rhythmic motion which nothing but a kuruma has, and reflecting that I had thoroughly enjoyed the Emperor's Garden Party—even without the Emperor.

Nagoya, Japan.

even in the Orient, but to keep a strict control over one's appetite for other and more exposed foods. The prevalence of cholera at such close range causes us to confine our away-from-home-diet largely to hard-boiled eggs.

My work for the day lay nearer home than Mrs. Swinehart's, and I went on foot, following her through the village just below the Mission Compound, where I walked for a distance with the Koreans on their way to the heathen Sunday school, which is held before the regular church Sunday school.

I walked along the new road which the Japanese have built from the compound to the city proper and talked with those who were Sunday-school enthusiasts, if not experts, until our ways parted at the river bridge.

My way wound through the narrow, wall-lined lanes of the heathen village of Sa Tu, and it was good to be back in the strictly Korean atmosphere once more, for you will understand that I am describing what took place the third Sunday after our arrival from America.

Going along the river, the familiar sight of the Korean boys in the water, for they are expert swimmers; of the Japanese women washing their bright colored gar-



Mrs. Jas. B. Woods, Elizabeth Woods, Rev. L. T. Newland, Mr. and Mrs. M. L. Swinehart and Miss Ada McMurphy.
On board Empress of Japan.

ments; of Koreans scrubbing themselves and of soldiers washing their horses—all brought back memories of the scenes we had witnessed for years before leaving, and foretold something of the environment in which we should find ourselves in the years to come.

Arriving at the little building where the first heathen Sunday school was held in our mission, eight years ago, and from which place many have gone to the main church in Kwangju to receive baptism and to be received into church membership, a feeling came over me that this was sacred ground. I had described this very place many times in my talks at home, and the familiar scenes which greeted me told me more forcefully than it had ever been brought to my attention before that the eager, upturned faces, waiting to be taught, bespoke the great opportunity and the bright, snappy eyes gave surface indications of the great possibilities that lay within easy reach of the missionary to Korea, and my heart went out in praise to him, for I knew that he included Korea and me in the statement when he said. "I will give thee the heathen for thine inheritance."

The attendance was less than usual this day, for rice is just ripening and most of the boys and girls are detailed by their parents to drive away the sparrows from the grain. The shrill cry of the almost baby voices can be heard from the first peep of day, until darkness comes over the land, and the sparrows themselves seek a shelter for the night.

We were given good attention, and as I told the boys about some of the things I had seen in America, they were interested, but not a whit more than when the Korean teacher warmed up to presenting the day's lesson. As he told them of the work of a shepherd, describing first the appearance of a sheep, for there are none in this country, and then telling them that a guide was necessary to keep them from going astray just the same as the oxen which draw the loads here, must be directed to prevent their leaving the narrow roads with their burden, they became more and more interested, and sat through the hour very patiently, considering the fact that the building was undergoing repairs and was not a comfortable place to be in.

Following this interesting hour, I went over to the main church, about a half mile away, in time to hear the secretary's report for the day. He reported 412 present at the main school, and 200 at the school for smaller children, which preceded it. Six hundred and twelve had studied the word in that room that morning, and fourteen years ago there was not a Christian in Kwangju! In addition to these places, there are several places in Kwangju where Sunday schools are conducted.

From the Sunday school we went at once into the church service, and I do not think any one left! Nor were there many additional ones to come in, for it is understood that in Korea all church members are expected to be in the Sunday school. They have not yet learned that there is any

thing of more importance or with a stronger claim on them during the time of Sun-

day school, and we trust they never will.
Kwangju, Korea, Sept. 13th.

A MISSIONARY'S RETURN.

REV. L. T. NEWLAND.

There's water in the cellar,
The roof has broken through.
The plaster's off the ceiling,
And window lights are few.
The floor looks like the ocean,
For beams have rotted down,
While doors refuse to function,
And windows are glued down.

The yard is mighty ragged
And gardens have run wild;
This place looks like a cross-eyed,
Unloved, unkept stepchild.
Yet when I cross the threshold,
No more afar to roam,
I love it, O I love it,
For now it means, *just home.*
Kwangju, Korea.

LETTER FROM MISS HANSELL.

Dear Folks at Home:

I WISH I could walk in upon you and tell you all about things out here. I would like to talk instead of writing. It is so hard to put in writing just what the work of this first year has meant.

When I read the letter that said, "Tell us of your work," I was sitting at my brown desk in my wee study in Nagoya. After I had read it I sat and stared at the high brick wall outside—and wondered. I wondered what in the world I could call "my work" for this year. I've been wondering ever since.

That sounds queer to you, but I'll explain. Of course, I could just tell you about the things I *am going to do*. I could deal with "my work" in the future tense and tell you that this fall I'm to do regular missionary work as far as teaching so many hours of English, and so much "foreign cooking" during the week, that I am to have an English Bible class on Sunday, and that I am to try to do two hours a day of study on the Japanese language. But that's work that only begins with September and I haven't done it yet.

Or I might say this past year's work was language study—and it was—but that doesn't mean anything to you, does it? I know it didn't mean much to me this time last year.

Suppose I tell you not about the big things, but the little, more intimate, things I have done this year—the *kinds* of things I have found to do.

I began my "work" in Japan by cleaning house. Miss Kirtland said for me to stay up in the mountains if I liked it and come down to Nagoya later, so it wasn't her

fault in any way that I was initiated by cleaning house. However, I recommend it as the very best way in the world to make a new missionary feel that she "belongs." After having a part in cleaning our house in Nagoya I knew every nook and cranny and felt a special interest in each individual piece of furniture. When you get to be a missionary try it and see if you don't find it so.

This summer, when I came back down to Nagoya to get my things settled before coming up to Karuizawa for the rest of the summer, Miss Kirtland and I laughed together over the remembrances of how I cleaned house on one Japanese word—"koko." Just about the time Miss Kirtland started to explain something to the ricksha men we hired to help us, in would dash someone from the school and carry her off, and I was left absolutely dumb except for gestures—and my *one* word "koko," which means "here." I said "here" all over the house until it was clean, showing them myself by doing it how each thing had to be done. They had never been in a "foreign" house before.

Then came my experiences with an absolutely untrained cook who had a great desire to learn English and had never in her life cooked any "foreign" food.

I laugh still at the vision of the cook down in the middle of the kitchen floor taking time to write English words down in a book, while I tried hurriedly to get dinner cooked. I couldn't tell her to stop and go to work. I didn't know how to say it. Cooks out here are not all like that, but this one was.

Then came the Language School in Tokyo.

The difficulties of the language are beyond description, so I won't stop to tell you about that.

Next I found that one thing a new missionary *could* do was to help nurse a nearby missionary who was sick for weeks. I had the job of nursing again later. How I wished for a book of good old tried-and-worked remedies, the home prescriptions, and for more knowledge of what to do and how to do it. At home there were always older people to take the responsibility, to say what ought to be done, but out here everyone is so busy that the one who nurses feels the responsibility most of all because she knows most about how sick the person is.

But my work hasn't been *all* housekeeping and nursing. Last fall one Japanese student came to me with the request that I teach him Bible in English. Perhaps that seems very, very small to you folks at home who dream of going forth to the foreign field to teach overflowing classes, eager for the gospel. Perhaps that seems a bit hard to the *new missionary*, too, at first, but the new missionary has to learn that Japan is not to be won—unless "greater things" should be "wrought by prayer than this world dreams of"—by reaching *multitudes* at a time, but by bringing the people of Japan through love, one by one to Jesus Christ.

Since I am telling you the intimate things, shall I copy for you what I wrote in my diary that night after teaching my

first Bible class in Japan—my Bible class consisting of one member, and that one member already a Christian? To understand fully you must realize that for Japanese who have studied *English*, mostly as we have studied *French*, it is no easy matter to understand even a *little* of "English as it is spoken." So the difficulties of teaching in English become highly complicated.

But I want to leave with you something of the real *joy* of the work—his work.

"October 3, 1919.—My first Bible class with a Japanese, and he actually did get one idea I wanted him to get—the idea of bringing someone else to Christ. It had to be in English, of course. Jesus Christ was with us and he himself taught us. God is so wonderfully good to me. The line keeps running in my head: 'His loving kindness, oh, how great!'"

My class did grow a little later, but I can't tell you more now for fear of talking too long and taking too much of your time, and I want to ask especially that you will give in prayer some part of your Quiet Hours to the lands of the East—and, of course, I ask particularly for the land that is dear to my heart, Japan. And don't forget those of us who are just *beginner* missionaries, because we have so many, many things to learn.

Being in Japan doesn't keep me from being just as interested as always in my folks at home.

Karuizawa, Japan, Aug. 13th.

A THORN IN THE FLESH.

DR. R. M. WILSON.

ABOUT eighteen years ago Mr. Kim's mother came to Dr. Owens' clinic, having had a thorn in her hand for some time which the native doctors could not heal. By a slight operation this thorn in the flesh was removed and she returned home happy, telling her son what had been done. As she and her son attended the clinic for the dressings, they heard what Christ had suffered for them and what a great suffering his was in comparison to what she had passed through. Their eyes were opened, and so they began to go to church. He was a whiskey merchant, and while he believed these good words it was hard indeed to give up his livelihood of selling whiskey. After a year Mr. Kim came up with some of his friends for the baptismal examination, but failed to pass, though some of his friends did pass. He was told that his trouble was his whiskey business, so he was very much ashamed,

and right there decided for strict prohibition for his home. He was later taken into the church and became one of the best workers and leaders we have had, and for several years has been Elder Kim and a strong Christian and man of influence.

For years he was the missionaries' right-hand man in buying land and in the building up of Kwangju station.

I have often wondered why Dr. Luke, as he went about with Paul, did not remove that thorn from Paul's flesh. Paul says, though, that affliction is for our consolation. This past war—the world's great affliction—will be for its good and purification, we hope, and in the end a great blessing.

Elder Kim recently passed to his reward. His oldest daughter is a teacher in the girls' school and in the Sabbath school, and exerts a splendid influence and is one of the most attractive young ladies in the



Harbor at Sorai Beach, Korea, one of the Missionary Summer Resorts.

church. His second daughter has brought more pupils to Sunday school than any other person, last year having received twenty stars for bringing new pupils, each star representing ten pupils, so in all 200 for her in one year. How many pupils did the reader bring to Sunday school last year? His wife, Mrs. Kim, is also a Sunday school teacher, and their son has been set aside as a doctor, so they wield an influence for good among their own people, and we can well say this thorn in the

flesh has been for consolation and salvation.

It's no easy matter to leave one's country and people and live out in a far country like this, but we should all delight in bearing something for Christ's sake and find joy in carrying the glad message to those who have it not. May God give us all joy in any affliction or suffering that we may have to bear.

Kwangju, Korea.

ANNUAL REPORT OF DR. R. M. WILSON, JUNE, 1919.

I HAVE never had quite so much to do and with so little to report as at this time.

The terrible accident in which Mrs. Bell and Mr. Crane were killed and also the political situation have so upset us that it seems hard to reflect over the year and collect enough for a report.

A good part of the year I have had a doctor to help me, but now am alone, and it takes practically all day to care for the work properly. During the two months of the summer, when the other members are taking their vacations, the patients pour in more than ever, and it's a time that a doctor can hardly afford to leave his work.

While the number of patients is about as it was last year, the collections for the year have been the best in its history.

Since so much money is in circulation now it is very hard to hold a native doctor, for he wishes to get out, and make his part. Since this is the case it behooves us doc-

tors to train our staff so that we can be more or less independent of them. I feel that each of our hospitals should train its own staff to do the biggest part of the diagnostic work and also train them to properly care for the patients. The way of getting a new doctor every year or month or so, as is often the case, is very hard on the work, and one's own trained assistants will often do better work than some doctor who is here only for the money and what he can learn.

Since this is the case, we should be very careful in the selection of medical students and send up only those of the choicest men—men of strong Christian character with a clear understanding that they are to remain with us at least three years after their graduation.

I rejoice that we have been able to have with us on the staff Pastor Ree Ke Poong, a splendid man and good preacher. He is proving a good balance wheel to the force. He is good at personal work and can pre-

sent the gospel to the patients in a good and forcible way. Each day he goes to the in-patients and puts clearly before them the plan of the gospel.

With all the operative work, the book-keeping, the care of the general hospital and the leper home, the year has been a very strenuous one for me, and I will welcome the arrival of Mr. Swinehart and the new doctor. We have hoped to see the new doctor here ere this, but still there is no one in view.

A day in the hospital runs about like this: Prayers with the staff at 8:30. We try to have prayers in several parts of the hospital at the same time making this an hour of personal work in many of the wards. Afterwards prayers rounds are made with all the patients over the hospital. This takes until about 10, when work starts in the clinic. My helpers take the prelimin-

ary histories of cases and I come in after they have made an attempt at diagnosis. I confirm the diagnosis and pass on to the next room and do the same.

Formerly I tried to listen to all these long stories of how the "wind" entered their bodies, such histories starting back with some distant grandmother. "Wind" is a great unknown quantity with them, ranging from leprosy to rheumatism, and if there is no other thing they can call it, then it's "wind."

A Korean idea of a disease is about like that of a man with delirium tremens. He can see wind, spirits and creeping things going to every part of his body, first coming up into his stomach and passing to every portion of his body. Well, he may not be very far from it, since we know how the germs take possession of us.

A CALL TO PRAYER.

1. For the Presbyterian Progressive Program.
2. For Korea, especially for missionaries and Christians there.
3. For Mexico, and the new plans for our work there.
4. For the Inter-Church World Movement.
5. For our own student volunteers.
6. For Rev. J. L. Stuart, our missionary who has recently assumed his duties as the new president of Peking University.
7. For all our missionaries on furlough, that they may find rest and renewed equipment, physical, mental and spiritual.
8. For all our missionaries, and those planning to be missionaries who are attending Bible schools.
9. For Rev. R. L. Wharton, D. D., our missionary who is now superintendent of all Presbyterian educational work in Korea, and for the new teachers recently sent to Cardenas.
10. For our Congo Mission.
11. For all missionaries on furlough who are doing itinerating work.
12. For the peaceful settlement of the Shantung question.



Mr. Ko, the ex-sorcerer, who is leading his village to Christ.

SOWING AND REAPING.

REV. L. T. NEWLAND.

WHILE I was home I wrote up the story of Mr. Ko Gouk Pin, the old blind sorcerer that believed so sincerely and became such a true Christian. He was the old man that had been blinded at five years of age by smallpox and had spent the sixty other years of his life in closest touch with the devil as an exorciser of evil spirits. Only those who have seen such degraded creatures know how sin hardened their hearts become, sold to the devil in very reality. This old man heard the message from his stepson, and just before I went on my furlough had the great pleasure of baptizing him.

This morning I was talking over the church with one of the deacons, and I asked about this old man. I did not have any too much faith, for during the troublous times of last spring it was not possible to get out to the churches, and it is no easy matter for one who has been in such intimate terms with evil spirits for so long a time to get out from under their control. You can imagine my joy when I heard that Mr. Ko was believing with a strong faith and had set about witnessing for the Master in his home village just like Christ told the demon-delivered man of

Gadara to do. This much a similar case, He has borne such good testimony that already three homes in his village are believing and others are interested, and then to crown it all they have requested the church to start a prayer meeting point in this village, which means a church in a few years. Thus the seed sown has grown night and day and already is bearing the full fruit in the ear (Mark 4:26-29).

I had another instance called to my attention that goes to prove how completely his religion grips a Korean. This occurred in that same church. Out here one of the indirect and yet strongest testimonies to the change the religion of Christ effects in the heart of his followers, is the fact that whenever a Christian shows any business ability he is in great demand by the Japanese and Koreans alike to act as treasurer or collector of rents or any other position of trust, especially where money is involved. They have learned in the mutually suspicious East that these Christians are to be trusted.

Mr. Yi Moun Geung is one of the deacons in the Soo Cheung Dong church, a man of rich family connection, but richer faith. I baptized him and have watched his spiritual growth, and to bring one such man to Christ is worth years of service. He went last fall to a village about eight miles off to collect the rents for a rich cousin who had a great deal of property in that district. He was of course busy, for finances are very complicated in the East, but he was not too busy while harvesting the crop of his cousin to sow one of his own. Like Paul, who made tents in the day and preached Christ at night, he collected rice rents in the day and preached day and night. As a result he has gotten that village awakened to Christ, and there are several homes meeting every Sunday, while this devoted man of God walks those eight miles to lead them into still clearer light. It will not be long now until we will have a church in this village too. As I listened to this story I could but wonder how many average American Christians make a business trip an opportunity to preach Christ.

This Soo Cheung Dong church is worthy of mention. About five years ago I went there in company with Mr. Nisbet, and then there were just one or two Christians and very little in sight. But work was begun, and from the first we got hold of a very strong class of people. They were especially strong on personal work, in which I



East Gate Palace, Seoul, Korea.

Only the king was supposed to use the middle section of the steps.

encouraged them, never letting a day go by while I was there that I did not get out into the near by villages. We soon had a little church built, which the people paid for, even returning to me the money I had meant to go as a gift. It was not long until there were from eighty to one hundred meeting every Sunday, and the growth has been steady ever since. In spite of the numbers sent to other churches, there are now about thirty baptized members and over eighty in regular attendance. They have started several prayer meetings in the surrounding villages and have five of their children here in our Kwang-ju school with others kept away by the H. C. of L. They are now asking for elders, and Mr. Yi will no doubt be elected. It keeps one's faith strong to see a man come out of rank heathendom into the eldership in less than six years and to know that he is eminently fitted for the office.



Part of the Soo Cheung Dong Congregation,

There is nothing peculiar about this church; it is just an example of what Christ will do with a church here or in America if it is zealous to do his will.

Mokpo, Korea.

WHAT DOES THE CHURCH WANT?

I WISH I had a pen of fire with which to write on the hearts of the men and women of our Church the story of the present situation in our Foreign Mission work.

Here in America the cost of living has doubled; in the Far East it has trebled. In Korea sugar is 25 cents a pound. During the past five years rice has jumped from 16 to 50 cents, barley from 40 to \$1.60, chickens from 20 to 80, butter from 70 to \$1.10, condensed milk from 32 to 70.

On April 1, 1920, the duty on all articles imported into Korea will be advanced from 7 to 40 per cent.

A similar situation exists in China and Japan.

What are we to do? Shall we let our missionaries starve? They went out with the pledge that they would be given "a comfortable but economical support." They have never asked for more. Many of them even now suffer rather than complain. But it is evident that some relief must be given. From all these mission fields there come to the Nashville office the most distressing statements of the situation.

Our missionaries cannot live on their present salaries. But how are they to be increased? The Executive Committee cannot disburse what it does not possess and what it has no prospect of getting. Our estimates for the current year amount to \$826,000, exclusive of the debt of \$216,000. In these estimates is an item of \$200,000

to cover extraordinary appropriations which may arise during the year. Six months have gone by and all of this emergency fund of \$200,000 has been exhausted.

If we increase the salaries of our missionaries, where is the money to come from? Our present obligations of \$826,000 plus our debt of \$216,000 amount to \$1,042,000. If our most sanguine expectations are realized, the Progressive Campaign will bring us in \$1,100,000. Our only hope is that this campaign will measure to the full and pass the goal. If the Church should fall down in this campaign, it looks as if we shall be compelled to reduce our missionary force.

We cannot make appropriations without an income. What will the Church say to the Executive Committee of Foreign Missions if we go up to the next Assembly with our already large debt largely increased?

Shall we say to our missionaries we promised you "a comfortable but economical support" when you went out, but we cannot keep our promise? Shall we call home some of our missionaries and abandon work that has been built up through long years by prayer and sacrifice until it approaches the point of fruition?

The dollar has lost its purchasing power. It brings in America only half what it did a few years ago; but our receipts have not doubled. It brings in the Far East only a third of what it did; but our income has not trebled.

These are the questions we face in the administration of our Foreign Mission work. They need pitiless publicity throughout the Church.

We are spending money with a free hand on ourselves. Nothing can be manufactured fast enough for the market. Have our contributions to our Redeemer's cause increased proportionately? Editors and statesmen, as well as preachers, are saying today that "religion is the only thing that will save society." The world is on

fire with unrest. Shall the people who fight the fire be forgotten?

JAMES I. VANCE,
Chairman Executive Committee Foreign
Missions.

(It is the earnest desire of the Executive Committee of Foreign Missions that the pastors read the above statement from their pulpits and remember this great cause in their public prayers.)

Nashville, Tenn., Oct. 15, 1919.

LETTER FROM REV. O. V. ARMSTRONG.

WE are up here on this "Mokanshan" mountain for five or six weeks before we sail for home. This is a small resort, only a day's journey from Shanghai and Soochow. Those of our "mid-China mission" who can arrange to leave their work for a few days or weeks come here for a short rest and change. It is much cooler than the hot plains below. We are the only family up here from our "North Kiangsu mission." We of that mission, when we go away for the summer or a small part of it, go to Kuling. Our mission meeting is usually held here. We have come here this summer because it is convenient for us to go from here when we return to America.

These places are a great help to the missionaries. In addition to needed rest and change, here we can attend valuable conferences which are regularly held in the interest of our work. For the last two or three days Dr. Patton, of Boston, has been telling us about the history, organization and purpose of the "Inter-Church World Movement." He has come to the "Far East" for this purpose. He gives a great deal of credit, for the inauguration of this movement, to our own Southern Presbyterian Church. He thinks that this movement is the greatest event in the Protestant Church since the Reformation, if not since "Pentecost." It seems the *right thing at the right time*. The American people have had a large part in the winning of the great world war. To win it has meant incalculable sacrifice. But every one of our one hundred million people who was able has been ready and willing to make the necessary sacrifice. This sacrifice will not be in vain. Soon, through this "movement," our American Church will be afforded an opportunity to do greater things for the winning of the world for Christ. This "movement" may be Christ's challenge to the Church. Are we willing to make sacrifices for the Church to the extent, if need be, to which we have made them for the making of the

"World Safe for Democracy"? If one of the "by-products" of the war is the awakening of the Church to its whole duty to the whole world, this war will have justified itself in no small measure. If this awakening in the Church had taken place hundreds of years ago, this awful war might have been avoided. Christianity is a better guarantee of world peace than a "League of Nations." The latter will accomplish the purpose of its being only to the extent to which those who are parties to it exemplify the teachings of Christ in their relationships with others. With Christianity behind it, the "League of Nations" may prove the world's greatest blessing; without Christianity, it is doomed to failure. To be specific, what poor old China needs now is men in charge of its affairs who fear God, and in very truth love their fellowmen. China needs more men like Dr. C. T. Wang, China's greatest Christian statesman, who has represented China so bravely and well at the Peace Conference in France. China needs the help which the "League of Nations" can give her; but China needs, far more, the strength which can come only from hearts and lives made right by the transforming power of the Christian religion. This "Inter-Church World Movement" may be God's way of making the "League of Nations" effective in the world. A Christian Chinese teacher in the Tsing Hwa College, Peking, in which most of the Chinese students are prepared who go to American colleges and universities, in speaking of "The Ideals of New China," uses the following as to how China may become a great and worthy nation. "Persistency, courage, patriotism, unselfishness and unity are all moral virtues the possession of which by four hundred million of people will save the State from toppling to pieces. The religion of Jesus has produced and is producing magnanimous, altruistic and noble personalities who are the salt and light of the world. Our real enemy is within us, and until we have



Members of our "Mid-China Mission" are occupying some of the houses shown here.

subdued him we shall never be able to put our home in order." Such is a picture of China's greatest need. Mr. David Z. T. Yui, the Chinese General Secretary for the Y. M. C. A. for the whole of China, writing about "The Coming Chinese Christian Leadership," has the following words as to when China's need for Christianity should be met. He says: "Conditions are, however, changing rapidly in our country; the wall of superstition and hostility which had so long surrounded our work is at last showing signs of tottering. Railways and steamships have opened up the interior. With the coming of peace, even the outermost possessions will be soon linked up with the rest of the world. In the Church there is a strong desire to make it indigenous. In education new ideals are being adopted. In the government, too, new influences are beginning to be felt. In short, the entire atmosphere is a quiver with the spirit of change. *The door of our country and the heart and mind of our people have never been more open than they are today to receive new influences. Our people have cast off the old which can no longer*

satisfy our cravings. There is a deep yearning for a new order of things. Our people are striking out for new spheres of action and for new ideals. The great question is: Are we ready for this change? *Are we ready to lay the Christian impress upon the future development of our country?* While our country is still groping for new light, *are we ready to supply this light?* Public sentiment in China was never more favorable to Christianity than at the present moment. Are we ready to take this opportunity to bring the gospel closer to our fellow-countrymen?" The italicizing is mine; but in nearly every sentence Mr. Yui emphasizes the fact that *now is Christianity's opportunity in China.* Let us pray that the "League of Nations" may become a working reality and that China may be greatly helped by it; but let us pray the more fervently that the "Inter-Church World Movement" may accomplish its great purpose and that China and all other nations may be drawn closer to Christ and as a result nearer to the real "brotherhood of man."

Mokanshan, China, July 20th.

PERSONALIA.

PROFESSOR and Mrs. William P. Parker of our Korean Mission, have arrived on their furlough and will remain in California some months before coming East, where Mrs. Parker has some relatives whom she wishes to visit. They both expect to do some post-graduate study at the University of California in further preparation for their work on the field.

The October meeting of the Executive

Committee was favored by a visit from three of our missionaries from widely separated fields. Dr. P. F. Price gave us a most interesting account of happenings in China during the past seven years since he was with us before. Rev. J. F. Preston told us of the difficulties of the work in Korea at present and emphasized the absolute necessity of speedily filling the va-



Rev. and Mrs. I. S. McElroy, Jr., and baby,
Jessie Woodrow.

cancies which have been caused in that mission by the breakdown of a number of our workers from overwork. Rev. R. D. Bedinger spoke of the situation in our African Mission from the same cause. He also

told us of the troubles caused by Roman Catholic priests and their persecution of our Protestant Christians in various parts of the field, and urged the sending of a commission to visit the field as soon as possible to investigate this and other matters.

Dr. Vance, our chairman, and Dr. Chester, our foreign secretary, and Mr. Bedinger were appointed as a special committee to seek an interview with the King of Belgium and with Cardinal Mercier during their visit to this country in order to lay these matters before them for consideration.

On October 16th Dr. and Mrs. S. I. Woodbridge returned to their field in China after a year of furlough in the home land, sailing from Vancouver on the Empress of Japan. Also on the same steamer Rev. and Mrs. I. S. McElroy, Jr., with their little daughter, sailed for Japan. Mr. and Mrs. McElroy will probably spend their first year in Japan at the Language School in Tokyo. Until their definite address is known mail may be sent to them in care of Rev. S. M. Erickson, secretary of the mission.

Letters from Mr. and Mrs. Swinehart report their safe arrival home after a pleasant voyage. Mr. Swinehart sends some very attractive pictures taken on the voyage, which we are glad to show to the readers of THE SURVEY and which will be pleasant reminders of pleasant associations with the Swineharts by many of our readers of THE SURVEY during their furlough at home.

DEATH.

(Poem of P. S. Crane found among his papers after his death.)

Oh, Death, what is thy future care,
Since all my life is misery?
What has my weary soul to bear,
When ends this world of treachery?

Kind friend, what hast thou stored for me?
Hast thou misfortune, pain and strife,
When I have crossed this rugged sea,
To make one more sad gloomy life?

To the lost, 'tis pain beyond endurance:
So states the Holy Book of old:
But for the saved 'tis blest assurance
Of peaceful rest for a weary soul.

Then why are we of life so fond,
That we will not our arms lay down,

To step into the "Great Beyond,"
That ne'er beholds a sigh nor frown?

I see naught in the grave to shun:
That couch of perfect peace and rest,
Prepared for those whose victory's won,
Their souls now risen to be blessed.

Then rest! sad, wounded, broken heart,
And let thy weary body lie;
All friends and loved ones must depart,
Now take thy flight beyond the sky.

Thou wounded Saviour, risen Son,
Thou crucified without a blame,
For this triumphant journey run,
We bless and praise thy holy name.

BOOK REVIEW.

The Tragedy of Bitlis. By Grace H. Knapp.

Pp. 160. Price \$1.00 net. Fleming H. Revel Company, New York City.

The Tragedy of Bitlis, in Armenia, stands out as one of the cruelest of the whole war. The story of the almost indescribable suffering imposed upon the inhabitants by the fiendish Turks is here related by Grace H. Knapp, of the American Board, from accounts furnished her by Miss Myrtle Shane and her associate, Miss McLaren, who were stationed in Bitlis at the time of the massacres. Miss Knapp was herself once missionary in Bitlis, but during the period covered by her book, resided in Van, some ninety miles distant from the ravaged town. Miss Knapp's volume tells also of the recapture of Bitlis by the Russian and Armenian forces, its gallant defense by the latter after the former's capitulation to the Germans, and also of its final relief after the signing of the armistice.

HIDDEN TREASURE.

1. Sixteen babies baptized one week—a good record—where?

2. A water mill that grinds corn and wheat and then the same water runs the ice factory; the owner is a photographer, between times—who found him?

3. Gendarmes to the right of them, gendarmes to the left of them, gendarmes in front of them and—even inside—where?

4. ATTENTION! Southern Presbyterians—what are you going to do about it?

5. Where can one eat hard-boiled eggs, with impunity and the doctors' advice?

6. If you wanted to go to the Emperor's party in Japan, how would you get an invitation?

7. There is joy in teaching a Bible class of one—who tells of that joy?

8. "Wind," the history of disease—where?



Rev. and Mrs. J. M. Sydenstricker, recently located at Lavras, Brazil.

9. From sorcerer to Christian service—who?

10. A literal "thorn in the flesh" brought consolation and salvation to whom?

11. Now is Christianity's opportunity in China—who says so?

IS THE EXTENSION OF GOD'S KINGDOM ABSORBINGLY INTERESTING TO YOU?

Or Do Other Things Seem to Have a Prior Claim?

Berryville, Va., Nov. 3, 1919.

Dear Dr. Chester:

This little note is simply to tell you how much I enjoy "The Missionary Survey," and how interesting every article is to me. I read it from cover to cover as soon as it comes. Our mail is delivered in the forenoon when I am usually in the kitchen, busy at work, but I take the "Survey" there with me and when I have a few leisure moments, I READ.

Sometimes I do not get my Ladies' Home Journal read for a month or more, but my last "Survey" I read through the day it arrived.

My heart's prayer is that more of our women will love our magazine and so become more interested in the winning of souls for the Master.

Most sincerely yours,
EMMA JONES.

SENIOR FOREIGN MISSION PROGRAM FOR DECEMBER, 1919.

Arranged by Miss Margaret McNeilly.

TOPIC—CUBA.

Hymn—Joy to the World.

Prayer of invocation.

Minutes.

Roll Call—Answer with a verse of promise.

Offering.

Business.

Solo—Selected.

Scripture Reading—Isa. 9:6-7; Luke 2:8-14.

Prayer for Cuba.

Quiz—Hidden Treasure.

A Message—What Does the Church Want Done?

Topical—Monthly Topic.

Report from Cuba.

Hymn—The Church's One Foundation.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

Our material on Cuba is limited, so the leaders of society will have to get material outside.

From the annual report of the Executive Committee of Foreign Missions for 1918-1919 may be gotten the report from Cuba. From the same source get the descriptions of the stations.

Suppose the leader gives a quiz on Cuba, see who can answer.

Dr. Vance's message, "What Does the Church Want Done," should be given prayerful attention.

Pray earnestly for all the work at this time.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriations—

	1919	1918
Churches	\$ 69,562 53	\$ 45,922 45
Churches—Korea	21 02	
Sunday Schools	1,344 22	1,003 94
Sunday Schools—Korea	1,836 51	
Sunday Schools—China	5 00	830 89
Sunday Schools—Africa	9 00	11 25
Societies	12,668 56	8,314 23
Societies—Korea	35 23	
Societies—China		10 00
Societies—C. E. M.	269 07	92 00
Miscellaneous Donations	3,256 77	2,324 59
Miscellaneous Donations—Korea	29 05	
Miscellaneous Donations—China		4 65
	\$ 89,036 96	\$ 58,514 00
Legacies	19 71	424 57
	\$ 89,056 67	\$ 58,938 57

For seven months, April 1st to October 31st, inclusive.

	1919	1918
Churches	\$ 276,296 36	\$ 216,102 03
Churches—Korea	26 02	
Churches—Africa		5 00
Sunday Schools	7,404 20	4,674 85
Sunday Schools—Korea	18,551 72	
Sunday Schools—China	720 36	11,873 73
Sunday Schools—Africa	60 64	387 60
Societies	49,562 83	39,126 33
Societies—Korea	145 99	
Societies—China	33 46	64 61
Societies—Africa		39 25
Societies—C. E. M.	1,759 52	970 26
Miscellaneous Donations	22,568 77	21,531 23
Miscellaneous Donations—Korea	69 25	
Miscellaneous Donations—China	12 50	29 65
Miscellaneous Donations—Africa		5 00
Miscellaneous Donations—C. E. M.	40 00	11 95
	\$ 377,251 62	\$ 294,821 49
Legacies	2,328 39	2,575 13
	\$ 379,530 01	\$ 297,396 62

Initial appropriation year ending March 31, 1920	\$ 825,839 17
Additional appropriation to October 31, 1919	53,037 57

Deficit March 31, 1919	\$ 878,876 74
	216,657 19

\$ 1,095,533 93

EDWIN F. WILLIS, Treasurer.

THE JUNIORS



AN OLD CHRISTMAS CAROL.

Oh, wake ye, little children,
And be of goodly cheer.
Yon sun so high along the sky
Hath shone two thousand year.
And once it saw a little child
In manger lying undefiled,
And all about the cattle mild
Did lovingly draw near.
So wake ye, little children,
And be of goodly cheer.

Oh, wake ye, little children.
And let each heart be gay.
Good will to men they caroled then,
And why should ye delay?
Awake, awake, and rise and sing,
And greet ye every living thing,
For man and beast did greet your King
On that first Christmas Day!
Then wake ye, little children,
For this is Christmas Day.

—Everybody's.

CHRISTMAS IN SYRIA.

BY REV. JAMES H. NICHOL.

WE have all heard of the boys and girls who used to go to two or three different Sunday schools "just before Christmas," so that they could be "in" on all the entertainments and popcorn and candy and trees which every well-regulated Sunday school furnishes at that time. Of course, none of the ever sea and land boys and girls are of that kind, but which of us wouldn't like to have ten or five or at least two Christmases every year? Well, out in the land where Jesus was born, and which saw the first glad Christmas Day, there are two Christmases! The little Catholic boys and girls have theirs on the same day with us here in America —only they begin to have it seven or eight hours before we do—I wonder how many could tell why?

Then the little Greek and Eastern Church children have their Christmas thirteen days later, and I think it would be a good thing if some of you could find out why that is, too.

But even if they do have their Christmases on different days, no one ever heard of the Catholic children claiming to be Greek orthodox, or vice versa, so that they could enjoy two celebrations. This is because they do not love each other at all, and a little Greek orthodox boy would be

ashamed to be called a Protestant or a Roman Catholic. I do not like to tell you what I saw down in the cave which folks say is the place where Jesus was born in Bethlehem, but perhaps you should know, so that you may see how much the people need to know about the real Jesus. Well, I saw a Turkish soldier standing there with a loaded rifle over his shoulder, and he is there to keep the Christians from fighting with their brothers of different sects!

You would find if you visited us on Christmas Day out in Syria that the day is very different from your Christmas Day. Think of a Christmas without snow! Some of our friends in California and a few other places know what that is, but most of us always think of skates and sleds, and snow and ice, and stoves and fireplaces, on Christmas morning. But the Syrian children on the coast see no snow except that which is shining so white and beautiful away up on old Mount Lebanon, and just as like as not we may go fishing Christmas Day, and it may be so warm that we boys will have to take off our coats and vests while we fish; or it may rain all day! But never a bit of snow down on the plain.

When Christmas Day comes all the children whose day it is dress up in their best



On the way to Sunday School.

clothes and make ready to see the callers come to their homes. You see, that is what the people do on all feast days, and this day is called the "Feast of the Birth." All the houses are made ready for callers, and the men go about from house to house, while the women receive the callers. You must remember that these are Oriental Christian folk and not Mohammedans, for of course the Moslem women couldn't receive any men callers.

When we call we wish everybody a merry Christmas by saying in Arabic, "Every year and you alive and well," which really means that we hope that they will keep well and

happy many years. And they reply, "And you well also," which is just like our "the same to you." Then the feast tray is brought in with its dishes of candied orange-peel and jelly and bonbons, and the guest is supposed to take something from it. Then tiny cups of sweet Turkish coffee are brought and drunk, and the guests pass on to another house. By the time the missionaries get home from forty or fifty of these calls you can see how they wouldn't want to see any more sweets and coffee all their lives!

The boys and girls who go to the mission schools have great times on Christmas Day. There are celebrations at the mission church, where the children bring their gifts in money for the poor. Then the schools have each an entertainment, and very often some kind friends in America have sent out many good and useful gifts, in which every boy and girl has a share.

But up in the missionary's home it is all just as much like America as we can make it. After all, a real orange tree with some of the big oranges still hanging to its branches makes the finest kind of a Christmas tree, and it is great fun for the missionary children to go with father into the orange garden to see it cut, and then to march proudly home behind it. Then sometimes, when we can't get an orange tree, we cut a nice big branch of an olive tree, and who could think of a better tree for the day on which the Prince of Peace came into the world than a beautiful olive branch? The friends from home have sent candle-holders and tinsel and ornaments, and the children help to decorate the tree on Christmas Eve, and the Christmas songs are sung and verses recited in English and Arabic, and then the excited little missionary children jump into bed to wait for morning, just as they do in your own dear homes in America.—*Over Sea and Land.*

PERCY'S CHRISTMAS GIFT OF FREEDOM.

By MISS GILBERTA HARRIS.

ONE Christmas Eve in Korea a kind missionary was traveling through the country, telling these poor people about Christ and trying to get them to be Christians. For some reason he had to spend that night, the night we always love so much—Christmas Eve night—at the home of a man who was very wicked. He drank and did lots of ugly things. One night he came home drunk and slapped

his little baby girl out of her mother's arms and broke her back. This little girl did not die; she lived and grew some, but next to be a big girl like her sisters, and of course she was a hunchback, as we would call her. And when her father went to hunt a husband for her, no one wanted poor little crippled Percy; so he decided that he would not keep her to be a burden in his home (for that is the way a

heathen father thinks of his little crippled daughter), but would sell her to be a slave; and so he sold her. But before her purchaser carried her away this missionary happened along on this Christmas Eve to spend the night in little Percy's home. He was fond of children and always won them immediately, so he noticed Percy and began trying to make her his friend. At first she was shy (all little Korean girls are at first) and would have little to do with him. But before he retired that night he had won her confidence enough, so that she would come near and listen to him tell the story of the first Christmas and the baby Jesus. The next morning the spirit of the Christmas Day had gotten hold upon Percy, and she was up early and could hardly wait for the missionary (possibly the first friendly person she had ever known) to come out of his room. When his door was finally opened, in popped her little black head, her black eyes staring with expectancy, anxious to hear again the story of the first Christmas. She made such an impression on the missionary that he was led to make investigations concerning her prospects for life; and on finding that her father had sold her for a slave he set to work to free her. Finally arrangements were made whereby he paid the sum of money that the slave-owner would have paid, had her father sign papers releasing his claim to her altogether, and so little Percy was free.

The missionary, with his heart full of Christ's love, was very happy because on this beautiful Christmas Day he had been able to free one child from bondage. This was the day of all days for Percy; for the missionary took her and placed her in a Christian school, where she remained for years, until her health became so bad, as a result of her broken spine, that she was obliged to quit school.

Percy is now a young woman about twenty-three years of age; and although she is not pretty and attractive like most girls of her age, she always has a bright,



On the return voyage to Korea. Mr. Swinhart with his "Little Pal from India."

cheerful smile and always seems happy. She lives in the home with this kind missionary, and he and his wife do all they can to make her life a happy one, and she is happy. Percy has liberty and freedom to love Christ. The glad Christmas Day is her liberty birthday.—*The Young Christian Worker.*

A PUZZLE.

MISSIONARY NURSES FORCEFULLY BROUGHT TOGETHER FOR A RESTFUL FROLIC.

BY an unkingly order and with lath, rope and stix, rudely wielded, it was unfairly accomplished.

Said Alba, "Ugh! I don't enjoy this. Is Corri here?"

"She is coming with Dene's bit of lunch," answered Mack Estler.

"McCall, I earnestly beg you to give those filigree rings, that Mat hews in French style, to us as souvenirs of this frolic."

From Africa came Mrs. Thomas Stixrud, Mrs. Robert King, Miss Elda Fair.

From China came Miss Elizabeth Corriher, Miss E. B. French, Miss Ida Albaugh,

Miss Sade Nesbit.

From Korea came Miss E. E. Kestler, Miss Lillie Lathrop, Miss E. B. Mathews, Miss Anna L. Greer, Mrs. H. D. McCallie.

JUNIOR FOREIGN MISSION PROGRAM FOR DECEMBER, 1919.

Arranged by Miss Margaret McNeilly.

TOPIC—CHRISTMAS.

Song—Away in a Manger.

Lord's Prayer in concert.

Scripture Reading—Luke 2:8-14.

Song—Selected.

Minutes.

Roll Call—Answer with an item about Cuba.

Business.

Collection Song.

Offering.

Recitation—An Old Christmas Carol.

Puzzle.

Story—Percy's Christmas Gift of Freedom.

Story—Christmas in Persia.

Song—No Room for Jesus.

Prayer especially for the children of Cuba.

Close with the Mizpah benediction.

SUGGESTIONS.

December is the month for a program on Cuba, but as we did not receive any material from the Cuba Mission, we decided to have a Christmas program instead.

Put the puzzle on the blackboard and see who can guess the names.

If the leader desires, she can review the children on Cuba, its history and our work there.

The Old Christmas Carol could be sung instead of recited. The tune of "God Rest You Little Children."

DOLLS OR BABIES.

By NEILIE LOVE.

IT was the week before Christmas and Katharine was thinking—thinking about her White Gift. How could she make it her own? Would it really help someone?

She was seven, and knew well that a White Gift is a birthday present to Christ, our King, given to someone who needs help. White means pure, not selfish.

Her Sabbath school class had chosen stockings for foreign babies at the City Mission. Mother had said that fifty cents would buy two pairs. Katharine might use the quarter grandfather had sent her; but that this might be her very own gift she must earn another quarter.

For a whole week she had had the nicest manners—sitting up straight, not talking too much, not spilling anything. Father had paid her five cents. She had made her bed very carefully for five days—covers smooth, pillows flat; and mother had paid her five pennies. She had made

her first biscuits, cook teaching her how, and grandmother had paid her five cents.

Katharine seldom wished to be paid for such things, because helping for love is each one's share in a home. Now how could she earn another dime?

For weeks the little girl had looked forward to the Saturday before Christmas, when there would be a doll's party at the largest store in the city. She would see big dolls, little dolls, talking, walking, brown-haired, black-haired, yellow-haired, all dressed in most beautiful clothes.

Party day came at last. Luncheon was over, when suddenly Katharine remembered something. She went slowly, slowly, upstairs, took her baby doll in her arms and thought hard for ten minutes.

Yes, she could do it.

She ran into mother's room. "Mother," she said, "if I do not go to the doll's party, may I have my car fare?"

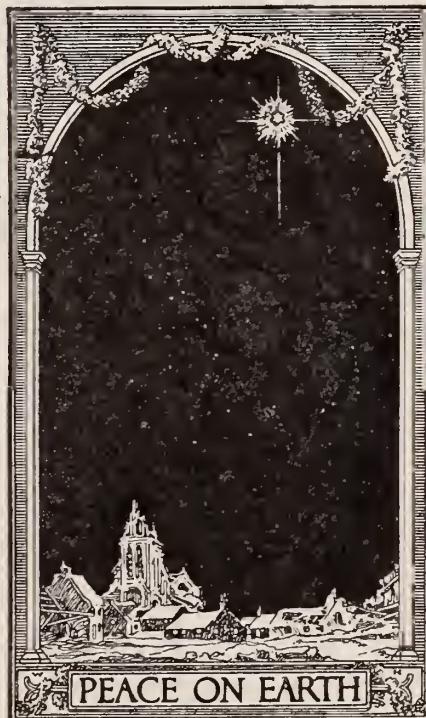
THE STARS THAT SHINE ON CHRISTMAS.

The stars that shine on Christmas night
Beyond all other stars are bright;
For in their brightness shines restored
That one great star whose light outpoured
Has led all nations to the Lord:
And all night long with solemn voice
They cry again: "Rejoice! Rejoice!"

And now unto the new-born King
Bring we our lowly offering.
Lord, take ourselves, our hopes, our fears,
Our griefs, our memories, our tears.
The harvest of our troubled years.
We bring them all to thee, to thee,
And, lo! once burdened, we are free.

And, lo! our faith burns clear and bright
As shine the stars on Christmas night;
And, lo! our love turns deep and wide
As some great torrent's force untried
Toward all mankind at Christmastide.
Rejoice! rejoice! this Christmas morn,
For in our hearts the Christ is born.

—*The Epworth Era.*



—Courtesy of *Youth's Companion*.

Mother looked up in surprise. "Why, dear? You want to see the dolls."

"Oh, I do!" Katharine threw herself into mother's lap. "It's my sac-ri-fice. I need ten cents for my White Gift."

Mother understood. "Yes, dear, you shall have a bright new dime. A silver quarter, two nickels, five pennies and a dime will buy two pairs of stockings for some baby's cold feet; and our King will know yours is a pure white gift."

So Katharine did not see the dolls; but Sabbath morning she joyously laid her white-wrapped package in the class basket.

The next Wednesday mother took her to

the mission. There she heard the oddly-dressed mothers from far-off countries speaking strange, unknown words. But she understood, and how she loved their cooing, cuddly babies. Oh, they were far, far dearer than dolls!

She saw the mission lady give the class stockings, and watched black-eyed, curly-haired Tony as his smiling mother drew off his old one with holes over his pink toes, and put on a pair she had given. Tony laughed and tried to put both feet into his mouth. Then Katharine was sure her White Gift had really helped one of the King's little ones.—*The Sunday-School Times.*

"HIS NAME." (A Recitation.)



META E. B. THORNE.



(The following may be made a delightful exercise in which seven young people should take part. We regret that the name of the publication from which "His Name" is taken is not known, that proper credit might be given.—Editor).

No. 1.

Angels and prophets sang of old
That Christ should dwell on earth;
Inspired of God they long foretold
The dear Messiah's birth.
I love that name—"The Anointed One!"
God chose him long ago—
His own beloved, only Son—
To die for us, you know.

All.—"He saith unto him, We have found the Messiah, which is, being interpreted, the Christ" (John 1:41).

No. 2.

I love the name "Immanuel!"
"Tis th' dearest name to me!
"God with us"—in our hearts to dwell—
Our strength and stay to be.

All.—"And they shall call his name Emmanuel, which, being interpreted, is, God with us" (Matt. 1:23).

No. 3.

"His name shall be the Wonderful!"
When hosts of angels sang
Their glory anthem beautiful—
Till the high heavens rang—
Entranced, the listening shepherds thought
"Twas wonderful, the sight;
Most wonderful the love that brought
His birth that Christmas night!

All.—"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful" (Isa. 9:6).

No. 4.

The name I love the very best
Of all is "Prince of Peace."
From North to South, from East to West,
Discord and strife will cease
When he, the blessed Prince, shall reign,
And earth shall be his own;
No war shall trouble us again
When Christ is on the throne!

All.—"And his name shall be called Won-

derful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace" (Isa. 9:6).

No. 5.

'Twas wicked Balaam spoke the name
Dearest to me—"The Star!"
Perhaps his vision caught the gleam
The wise men followed far.

All.—"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Num. 24:17).

No. 6.

When we behold the skies at nig' t,
What we call but a star
Is really a great sun, whose light
Comes to us from afar!
So Christ shall seem to those who stray—
A star to guide to him.
The glorious Sun, whose lustrous ray
Shall nevermore grow dim.
The Daystar in their hearts shall shine,
As one of old did sing—
The Sun of Righteousness divine,
With healing in his wing.

All.—"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings" (Mal. 4:2).

No. 7.

And yet, of all the sweetest tone
That rings upon my ear,
Is Jesus—Saviour! This alone
Can most our spirits cheer!
It tells of all his matchless love;
And bids us trusting go,
Bearing God's message from above—
Making rich blessings flow
O'er all the darkened millions who
Have never heard that Name!
What joy to be his heralds true
His goodness to proclaim!

All.—"And thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1:21).

Close with singing, "All Hail the Power of Jesus' Name."



THE LITTLE CHRIST-CHILD.

MARY NELSON TALBOT.

There was cheer at the inn, with windows alight,
But no room to offer a child that night—

The little Christ-child, so tender and small;
They made him a couch in the cows' rough stall.

They covered him there in the manger's straw;
Only the humble cattle saw.

Warmth in the village, cheer at the inn.
And the straw in the manger scant and thin;

But angels sang on a hill near by,
And a gold star rose in the winter sky:

His mother pillow'd him on her arm,
And the little sleeper was glad and warm.

Hundreds and hundreds of years have gone.
And still the angels are singing on;

Still the light of that lovely star
Over the world-hills shines afar;

Still into hearts where love is bright
The Christ-child enters on Christmas night!

—*The Youth's Companion.*

JUNIOR HOME MISSION PROGRAM FOR DECEMBER, 1919.

Prepared by Miss Eleanora Andrews Berry.

"Dear Christ Child, what gifts can we
children bestow.
By which our affections and gladness to
show?
No riches and treasures of value can be.
But hearts that believe are accepted by
thee."

1. Hymn—Christmas Song, 172, Life and Service Hymns.
2. Prayer—That the spirit of love and peace and good will may increasingly come on earth, as we spread abroad a saving knowledge of God's great gift to us, His Son.
3. Scripture Reading—Luke 2:7-20.
4. Reading—The Little Christ-child.
5. Story—How our Home Mission Committee Is Building Homes for Jesus.
6. Exercise—"His Name."

7. Transaction of business.
8. Prayer—That we may each of us give Christ the gift he wants most of all, a heart that believes, and that because of our love for him, we may help some of his other little ones at this time of Christmas joy.
9. Hymn—Long Time Ago, 186, Life and Service Hymns.

NOTES:

5. Send for free leaflets on Church Erection, and tell of some of the churches helped, as shown in this number.
6. This need not be memorized to make it effective, though of course it would be better. Try to secure good readers who will catch the spirit.
7. Plan for some kind of Christmas service for your society.

AMERICA - A FIELD - A FORCE HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS ELEANORA A. BERRY, LITERARY EDITOR

HURT BUILDING, ATLANTA, GA.

OUR DECEMBER TOPIC—CHURCH ERECTION.

The growth of a church depends, under the blessing of God, chiefly upon two factors: First, the service of an active pastor, and next upon the erection of a house of worship suitable to its needs. The lack of either factor in the critical period of its organic life is ordinarily fatal. Borrowing the building of a sister denomination, the use of a schoolhouse, or renting a public hall, are temporary expedients which may be used to advantage for a reasonable period, but eventually the organization faces the question of either building or else disbanding. Years ago Bishop McTyeire, of the Methodist Church, warned his denomination that its homeless churches could not afford to be "tenants at will," but must become freeholders in order to prosper.

The vital importance of a Church Erection Department has been recognized by all the leading denominations. The Baptists, the largest denomination in the South, inaugurated their movement for a Million Dollar Building Fund with the striking statement that "Churches unassisted mean churches unassisting; but churches helped today mean churches helping tomorrow. Homeless churches mean Christless homes."

In the great "drives" now being prosecuted by the denominations for millions of dollars each is making provision that a liberal per cent. shall go for adequate material equipment.

Some specific cases of the results of Church Erection aid in our own denomination are the following:

Some years ago the committee assisted the small struggling church at Durant, Oklahoma. Today it has a house of worship which cost \$30,000, in which the General Assembly met in 1918; and the church has grown to 400 members and is largely responsible for the Oklahoma Presbyterian College, whose plant is worth today over \$100,000.

Hugo, Oklahoma, was organized with four members, was assisted from Church Erection and is now completing a \$75,000 church.





El Paso, Texas, was organized with fourteen members and its first modest chapel made possible by our donation and loan, and now boasts a \$30,000 building with 400 communicants.

Beyond all question, the greatest pressing need of the expanding work of Home Missions at present is an adequate equipment of houses of worship, mission schools and institutional buildings. It has been ascertained that there are 275 homeless churches connected with our denomination, for whom we must either build speedily or stand by and see them dissolve and scatter for the lack of a few hundred dollars to assist them with a timely loan. There are also 250 places clamoring for organization, where we could build up congregations if we could promise the necessary assistance.

A Building Fund is a denominational necessity; the greatest need of our Church today. It is impossible to do a successful missionary work without some means with which to assist our faithful missionaries in securing houses of worship for their feeble congregations.

The Executive Committee of Home Missions is now promoting the Semi-Centennial Building Fund, and has secured in cash and pledges nearly half of the \$100,000. It is encouraging the campaign for a \$100,000 dormitory for Oklahoma Presbyterian College, which will double its capacity without increasing its expenses and make it a still greater spiritual factor in that progressive State. It is putting up dollar for dollar with the funds of our Mountain Institutions for giving them an additional \$60,000 equipment.

Better buildings mean better work and greater results. Where can benevolent and Christian men invest their trust funds for the Master to better advantage?

THE YEAR IN CHURCH ERECTION.

Loans from Moore Loan Fund:

Two churches	\$ 450.00
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Loans from Semi-Centennial Building and Loan Fund:

Four churches	16,975.00
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Loans from Manse Loan Fund:

Two churches	2,025.00
--------------------	----------

Donations:

Six churches	2,036.40
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	\$21,486.40
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Fourteen churches assisted, the amounts varying from one \$25 donation to one loan of \$10,000.

CHURCH ERECTION AND HOME MISSIONS IN ST. JOHN'S PRESBYTERY.

REV. C. W. LATHAM.
Bee Ridge, Fla.



Fort Meade.



Lake Hamilton.



Bee Ridge.

Three St. John's Presbytery Churches Assisted by the Assembly's Church Erection Funds.

ON March 19, 1916, the writer, who had a month before assumed the pastorate of the Sarasota Presbyterian church, held the first Presbyterian service ever observed in Bee Ridge. This was a new community, about eight miles southeast of Sarasota. The appointment was regularly kept and such pastoral work done as opportunity permitted, until an organization was effected, January 14, 1917, with twenty-nine members, three elders and three deacons.

Immediately an effort was made to erect a "church home," but during the next months the disasters of war and drought so wrought upon the community that only a few of the charter members were left in the community.

But the people saw the hopelessness of the condition, without a building, and all rallied in a new effort at the beginning of the present year. A subscription of almost \$700 was secured in the community. This was supplemented with about \$375 from the Presbyterian Church Erection Fund—a method of help, by the way, of which every Presbytery should avail itself. This was still insufficient for our need, and either the whole purpose would have failed or a building utterly inadequate would have resulted. We then turned to the Assembly Church Erection Fund, from which we received an additional \$400, and now have the building completed, without a dollar additional debt, and have one of the most commodious and handsome "mission churches" in St. John's Presbytery, plenty large enough to meet our needs for years to come. It is not yet seated to full capacity, but adequate for present needs, and with such seats that they may be added to and preserve perfect harmony.

This is the writer's first effort in using the Assembly's Church Erection Fund,

and he desires, with all his heart, to commend it to the liberality of God's people. No fund of the Church serves a better purpose. Without a church home no congregation may expect to grow as it should. But so often a community cannot build alone, hence the congregation scatters and dies. Here this fund comes to the rescue with donation or loan, and all over the Church are monuments to its usefulness. If our people were wise, they would increase many fold its amount, and strengthen the waste places as we can in no other way.

Brooksville.

The Brooksville church building is the largest and most expensive of any of the churches aided from the Presbyterian Church Erection Fund. But it was erected not for yesterday or today, but for tomorrow. Substantial in material as well as in architecture, it will stand for years to come as a monument to the heroic self-sacrifice of the Brooksville Presbyterians.

Rev. P. H. Hensley, Jr., was the moving spirit in getting the new church started, and carried it through with persistence and perseverance, doing himself the overseeing, and doing with his own hands some of the brick and wood work in the erection of the building.



Church at Brooksville, assisted by loan from the Semi-Centennial Building and Loan Fund.

Unfortunately, the building cost more than was originally planned, so that the church was left with considerable debt. This would have been nothing unusual for churches in general, nor distressing in this case, had it not been that fire and removals and wars for the past four years have made the growth of the town to be the reverse of that naturally expected.

But the debt has at last been satisfactorily cared for by a long time loan from the Assembly's committee. A contribution of \$319.85 was made by the Presbyterian Church Erection Fund, which in this case as in all others is of the nature of a grant and not a loan.

Sarasota, Fla.

THE LAKELAND CHURCH.

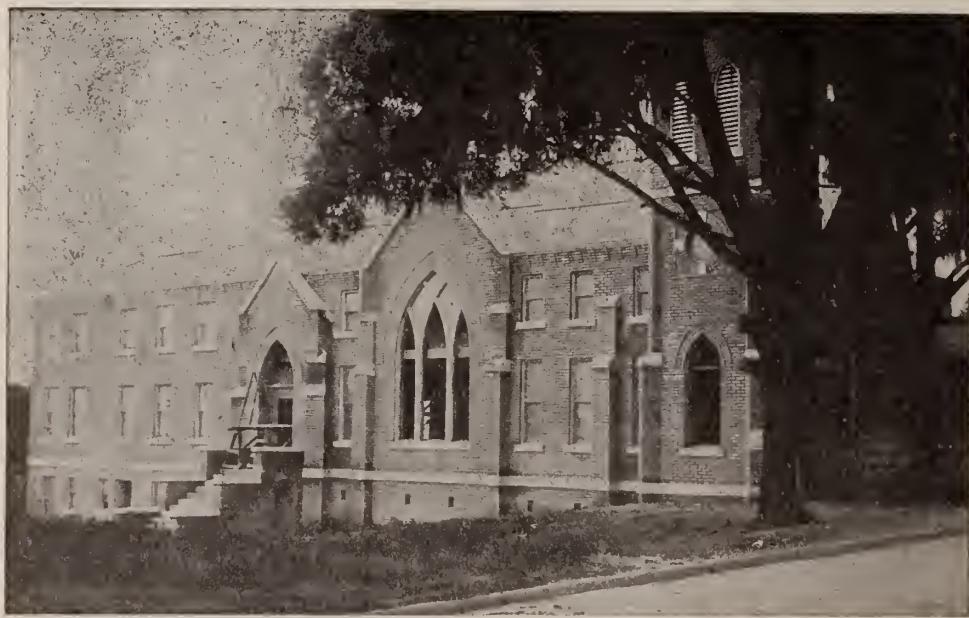
WITH most churches the great problem is "how to get the masses to attend church." But Lakeland's problem was different. It was "what to do with the masses when they come." With a membership of only 160, their attendance reaches 1,000. Their old church, by the most careful "squeezing," could only seat 250. So they had to hire a theatre to hold the crowd. They took one seating 600, and packed it to the door the first Sunday. Then they got a larger one, seating 1,700.

As soon as the war closed they started to build a new church. But for 160

people, even 160 Presbyterians, to build for 1,000 was a big task. What's the answer? Why, the Home Mission Committee, of course. By securing a loan from the Committee Loan Fund they could do the otherwise impossible thing. And now their building is completed.

The picture shows a side view, and not quite complete, because the debris in front prevented the taking of a front view.

The building was designed by the pastor, Rev. C. I. Stacy, on lines adapted from his "model plan," by which he has enabled so many churches to get a "big-



Lakeland Church, assisted by loan from the S. C. B. & L. Fund.

ger church for less money." This means that it is built with two sections, divided by a large disappearing door. The front is the auditorium, seating 300 on the main floor, in the circular pews, and 200 more in the gallery, and all facing the pulpit and choir platform. Back of the pulpit is the study.

Beyond the "big door" is the Sunday-school auditorium, with gallery, divided into class-rooms, but all focusing on the superintendent's platform, which is a continuation of the pulpit platform. This end of the house seats 500 more. Opening the one big door, which disappears into the floor, throws the entire building into one auditorium, where 1,000 people can all see the speaker at once.

The lot slopes down to Lake Mirror in the rear, so that the ground floor under the Sunday-school department is admirably lighted and is fitted up with water works, etc., and will be used for the Primary Department and for socials, etc.

The building is constructed of buff brick, with tower in front, large Gothic windows, plenty of light and air, and with the lake in the rear and the immense oaks in front will always be cool and attractive in the summer, while in the winter it can be heated from a furnace located under the study. A complete system of indirect lighting makes it a thing of beauty at night.

By his large experience in building churches the pastor, as architect of the building and chairman of the Building Committee, has been able to construct a church easily worth, at present high prices, \$25,000, at a total cost of only \$21,000. He has for many years co-operated with the Home Mission Committee in all building matters, and inquiries to the committee about building plans are always referred to him for attention. The beautiful new church at Oakland, Fla., also designed by him, is rapidly nearing completion. He invites churches expecting to build new houses of worship to call on him for advice and suggestions.

THE GIFT.

CHARLES F. RICHARDSON.

If suddenly upon the street
 My gracious Saviour I should meet,
 And he should say, "As I love thee,
 What love hast thou to offer me?"
 Then what could this poor heart of mine
 Dare offer to that heart divine?

His eye would pierce my outward show,
 His thought my inmost thought would
 know;
 And if I said, "I love thee, Lord."
 He would not heed my spoken word.
 Because my daily life would tell
 If verily I loved him well.

If on the day or in the place
 Wherein he met me face to face,
 My life could show some kindness done,
 Some purpose formed, some work begun,
 For his dear sake, then it were meet
 Love's gift to lay at Jesus' feet.

—Exchange.

A STUDY IN COMMUNITY BUILDING.

REV. E. V. TADLOCK.

HIGHLAND School was founded by the late E. O. Guerrant, D. D., in 1908. There was little money, no equipment, unlikely prospect, but plenty of vision and faith.

Puncheon Camp Creek, according to an inhabitant, was the "law breakingest place" in Bloody Breathitt. The people were in continual feuds, and it was predicted that this condition would prevent a successful work. Only a few cared to have the school, and almost none wished for the influence of religion in their lives.

The school building, which with some enlargements is in use today, was built of unseasoned, undressed lumber by crude workmen. It is open and uncomfortable, especially in winter, when smoking chimneys make life miserable. Preaching services, chapel exercises and school entertainments have been held in the low, dark upstairs, which is intolerably hot in summer and unheatable in winter. Here the people flocked to hear Dr. Guerrant preach, the men bringing their whiskey bottles and revolvers. Drunkenness and fighting were frequent adjuncts to the services, which on this account could not be held at night.

The first session of the school opened with twenty-five students, of whom some were almost grown and not one could write a correct sentence. For buildings there were three little shanties, two costing \$50 each and the other costing \$100. The principal lived in one, the teachers in another, and the larger was used as refectory. When students applied for board the principal and his wife and child lived in one room, seven girls in another and ten boys were domiciled in the attic. The ceiling was so low the boys could not stand erect. For lack of tables they studied their lessons lying on the floor by lantern light. When they lay in their low beds they could touch the ceiling with their hands.

Bitterly discouraging were those early days. Children gazed stolidly at their books the required period, but it was months before they could be taught to study or return a creditable recitation. Years passed before any student could be advanced beyond elementary grades.

The organization of the high school awoke bitter opposition. Parents said they would not have their children studying "them new-fangled books." One girl



Church, San Angelo, Texas, assisted by
Loan from Church Erection Funds.

prayed throughout her seventh and eighth grades that her father would allow her to enter the high school. Her prayers overcame and she is now in college. She hopes to become a teacher in one of the mountain schools.

In the ninth year of the school came the State Inspector and observed the school and conferred upon it accredited standing. Its students can now enter any college in the State without entrance examinations. For two years the high school alone has enrolled forty-two students. Two dormitories have been erected and more students have applied than could be received.

Spiritual conditions at the beginning were equally unpromising. The first girl to unite with the Presbyterian church was met at the door by the Hard-Shell preacher and told to "go to hell." Now practically all students become Christians. Some of them are preparing for the ministry. Many are active in religious work at the school and in outliving Sunday schools. The older people have become quiet and orderly. Drunkenness, quarreling and the grosser forms of Sabbath desecration have almost disappeared. The campus, centrally located and the most beautiful spot in the section, is a community gathering place for

the children and young people. Here, especially on Sunday, the teachers have the privilege of directing the activities and recreations into profitable channels. The health, also, of the community is cared for by a hospital and resident physician. A highly successful war has been waged against tuberculosis, typhoid, trachoma and other diseases that exact heavy toll of the mountain people. Better homes are being built, standards of cleanliness have been inculcated, and apparel is more serviceable and appropriate.

During the past year a beautiful church building has been erected. This church, together with that at Shoulder Blade, has made gratifying progress under the ministrations of the Rev. W. B. Guerrant. The church and school co-operate to supply every possible spiritual and intellectual stimulus. Great preachers and lecturers are brought in. The artistic talents are cultivated through training in singing, recitation, and entertainments given.

The immediate need of Highland School is a new school building with accommodations for graded and high schools, auditorium, library, laboratories, manual and domestic science departments. This provision should be adequate for future growth.

Another need scarcely less acute is an orphanage building to house the fatherless children that have been turned over to the care of the school. These children are now housed in the dormitories with the larger students.

Highland is one of five schools in the Kentucky mountains supported entirely by the Assembly's Home Mission Committee. The others are Beechwood Seminary, Heidelberg, Ky.; Stuart Robinson School, Blackey, Ky.; Brooks Memorial Academy, Canoe, Ky.; and Canyon Falls Academy, Canyon Falls, Ky. All of these schools are doing much the same things in their communities that Highland School is doing at Guerrant, Ky. All of them have outgrown their equipment and must have new school buildings, dormitories or hospitals.

To accomplish these things the com-

mittee has authorized a great campaign in which the friends of the mountain people and schools will be given opportunity to contribute. It will take \$80,000 to do all that is needed. The committee will give dollar for dollar given

by the friends of the work: The \$40,000 to be found is not a large sum in this day of great prosperity and liberality. By a little sacrifice could a great work be done. Many muckles make a muckle.

Indian Bottom, Ky.

THROUGH PRAYER AND FAITH AND WORK.

BELOW is a picture of the Rose Hill Presbyterian church, of Columbus, Ga. For several years the congregation worshipped in that part of the building which is now the Sunday-school room, but later a more commodious edifice was erected by the small but zealous band of Presbyterians, who at that time had reason to believe that sufficient funds to pay for its construction could be obtained from those most interested. However, unforeseen circumstances deferred the payments, and the debt with several hundreds of dollars of annual interest greatly interfered with the accomplishment of much-needed work which had been planned. The members of this church toiled indefatigably and prayerfully in their efforts to liquidate the debt.

After having used every device for making money that their brains could conceive, after having made almost every possible sacrifice, they wondered, "What more can we do?" And then, Rev. T. K. Currie, a man of wonderful administrative ability, accepted a call to the church. He at once recognized what a drawback the debt was, and with courage and determination proceeded to form new plans for its payment. The workers were encouraged to continue their efforts, and just as the third year of his pastorate was completed there was a great thanksgiving and dedicatory service; the entire debt had been cancelled.

During the last year, when it seemed that every means had been exhausted, one member of the church gave a thou-

Rose Hill Presbyterian Church.
Columbus, Ga.



Rose Hill Church, Columbus, assisted by donation.

sand dollars with the proviso that it be duplicated. This was done. The Synod's Home Mission Committee came to the rescue with a liberal contribution, which was followed by another from the First Presbyterian church of this city, in which many of the Rose Hill Presbyterians had been reared and of which they had been members until they felt called to do the Master's work in this field. Then the General Assembly's Home Mis-

sion Committee donated a generous sum, and thus, after years of struggle, the prayers of this congregation have been answered, and the grateful people feel that their church, being unhampered, can now take its place among the helping ones. Perhaps the Home Mission Committees will find that they have "cast bread upon the waters" which will return to them.

Columbus, Ga.

A CHRISTMAS REVERIE.

MISS FAITH M. SCHULTZ.

IT is Christmas night, and in the eastern sky there shines a star which looks brilliant enough to have been the Star in the East which centuries ago led the wise men to the humble bed where the Christ-child lay. And, like the wise men of old, may we this night see the Christmas star and by its clear light be led to find our Christ, in the humble places, in the petty eares and commonplace tasks which fill our lives!

A series of contrasting pictures come before my inner vision, in the light of that Christmas star—the star in the sky being to me a beautiful symbol of the message and meaning of Christmas. I see a beautiful valley, where a quiet New England town is located, one of God's beauty spots on earth, with its winding river and encircling hills. And on Sabbath day the church bells summon men and women and happy children to unite in the worship of Christ our King.

Then comes the mental picture of this other town, also located beside a winding river and surrounded by wooded hills as beautiful as the hills in far away New England. As one stands at sunset on the hillside near Beechwood Seminary and watches the sun sink behind the western hills, one realizes that God, the creator of all life and light and beauty meant this spot to be as fair a corner of His earth as the Connecticut River Valley is. We who have lived in Heidelberg long enough to call it home love

the place and the people. We welcome to our school the eager, bright-eyed boys and girls, and do our best to teach them not only the lessons from school books, but also the even more needful lessons of God's love and what it means and should mean to our lives and to all the world.

The parents of our children, when we call, welcome us in the cordial manner so typical of all Southern people, and the children themselves furnish us with our needed point of contact. The days are far too short to do half we desire in this way, but we also meet the people at our Sunday services and weekly prayer meeting.

But this corner of God's vast harvest field is so needy, and sometimes we grow tired and almost discouraged. Truly of ourselves we are inadequate for the great work. It is only when we lift up our eyes unto the hills and remember that "the strength of the hills is His also," and that "they that wait upon the Lord shall renew their strength," that we are ready for the next moment's task, whatever it may prove to be.

"God so loved the world that He gave." "Freely ye have received, freely give." Let each one of us at this Christmas time reconsecrate our lives, every part of ourselves to the Christ. Once in an address at one of the Northfield conferences, a woman whose own life measures up to the standard she set for us said:

"Don't talk about getting, or about giving up, or sacrificing. Just quietly give to the uttermost." The world-needs today are tremendous. Both our God and our country call us each to give to the uttermost. But we need to pray earnestly for divine guidance and wisdom in order that God's work may not suffer or go undone because we have so very many calls upon our time, our strength and our purses. We must be sure to put first things first, and to "render unto Caesar the things that are Caesar's and unto God the things that are God's."

Our needs at Beechwood are probably typical of needs in other schools under our committee. We need things both large and small. Our wants range all the way from a church edifice—we use our school-house—and a new school building, to table-cloths and silverware. A library table and some chairs would be very welcome indeed. We long to make our dormitory a home-like place which will be an object lesson to our girls. Our children and young people are just at

the age where consciously or unconsciously their ideals are forming and their characters developing, for time and for eternity. Will not each one of you who belongs to the Southern Presbyterian division of God's world-wide army of soldiers of the cross see what you can do in a definite way to help our school and other schools just as needed and needy?

Nearly two thousand years ago Jesus Christ came to this earth as a helpless babe, and he and his mother lodged in a stable "because there was no room for them in the inn." Shall Christ, through the Holy Spirit, come to Christian America today and find for his own beloved needy and neglected children of the Southern hills and mountains no room in the hearts and busy lives of his other more fortunate children of America?

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Inasmuch as ye did it not to one of the least of these, ye did it not unto me."

Heidelberg, Ky.

THE FOUNDATIONS OF MORMONISM.

By WILLIAM EARL LARUE, *Revell & Co.*, \$1.25 net.

THIS is a new book on Mormonism and along entirely new lines. It is not a direct assault on the system, as is the method of most books and authors; but it is a damaging array of facts and quotations from original Mormon sources. The author above all men has been in a position to secure this material, and has brought the entire religious world under obligation to him. It is not calculated to array the Mormon reader against it, since it appeals to reason rather than to passion; and it will surely give the Mormons or any inclined to Mormonism some stubborn facts calculated to shake their faith in the integrity of its founder and in the truth of the system.

Bruce Kinney, author of "Mormonism

the Islam of America" and Superintendent of Western Work under the Baptist Board of Home Missions, says: "The author has discovered and here brought together original documents bearing on the origin and history of all branches of the Mormon Church. They are so startling that they must either be accepted or disproved—a simple denial, no matter how earnest or conscientious, will not suffice. There is here a vast store of valuable material to the student of contemporaneous religious vagaries. It is hard to see how any Mormon, with ordinary intellectual honesty, can read these pages and still remain a Mormon."

Freak and spurious religions, such as Mormonism, Christian Science, etc., are more damaging to Christianity than all

the assaults of its bitterest enemies. Christian leaders should keep themselves thoroughly informed on such subjects, and have well selected literature to counteract this pernicious propaganda. Few of our people are informed of the real menace to the cause of Christ. Mormons have erected churches in such great centers as Atlanta, Ga., Chattanooga, Tenn.,

Brooklyn, N. Y., etc. Recently the writer drove from the railroad station to a meeting of Presbytery in Kentucky, and the only church passed en route was an attractive Mormon church. The religious forces of this country should be thoroughly aroused to meet their pernicious activity.

OUR SPICE BOX.

Nearly every denomination has a special "board" for this branch of our Home Mission Committee's work. Which one of the eight departments is it?

What will enable us to strengthen the waste places as nothing else can?

Every one thinks his own problem the most difficult, but at least Lakeland's offered variety. What was it?

All of them have outgrown their equip-

ment? What are they?

With so many needs it would seem we could meet some—if not the church building, say a spoon. What particular place needs everything from a church building to table silver?

With many English girls coming to America to become Mormon wives, what book needs to be circulated in Great Britain?

SENIOR HOME MISSION PROGRAM FOR DECEMBER, 1919.

Prepared by Miss Eleanora Andrews Berry.

BUILDING HOMES FOR OUR CHURCHES.

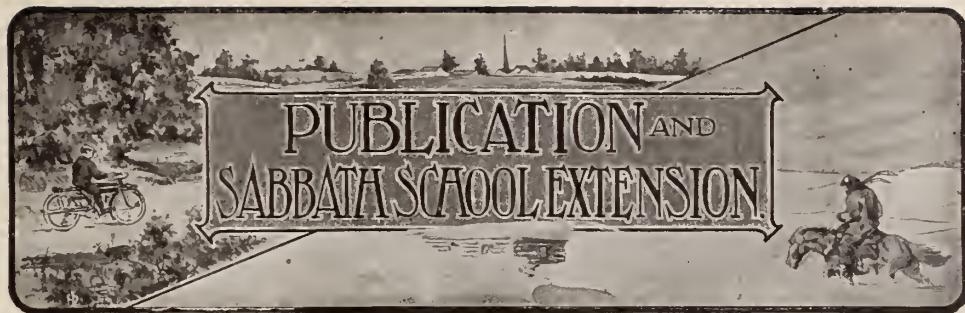
"The voice of rejoicing and salvation is in the tabernacles of the righteous."

1. Hymn—The Church's One Foundation.
2. Prayer—For all our homeless churches, that they may be enabled to build an habitation for our Lord, that he may be worshipped reverently and fittingly.
3. Church Building in Bible Times—2 Sam. 7:4-17; 1 Kings 8:13, 21, 26-30.
4. Reading—The Gift.
5. Some Gifts Which Have Been Passed On.
6. A Church Building Story.
7. Community Building in the Mountains.
8. Reading—The Stars That Shine on Christmas.
9. Building Friendship in Black and White.
10. Roll Call—Answer by the name of one of our Building Funds or of a Church which has been helped by our Funds.

11. Transaction of business.
12. Hymn—Am I a Soldier of the Cross.
13. Prayer—For the Church Building Funds of the committee, that our people may speedily give the entire amount needed to enable the committee to give all needed help.

NOTES:

- 5. Gleaned from articles in this issue.
6. Send to Literature Department, 1522 Hurt Building, Atlanta, Ga., for free leaflets on Church Erection Funds.
10. Gather from this and past issues of THE MISSIONARY SURVEY. See especially January, 1919, February, 1918, and Annual Report, Treasurer's Report, under the Church Erection Funds.
11. Plan to help some of our mountain missions. Mexican missions or colored missions at Christmas.



Branch Department at
Texarkana, Ark.-Texas.

PUBLISHING HOUSE,
6-8 North Sixth Street, RICHMOND, VA.

RALLY DAY RETURNS.

By WADE C. SMITH.

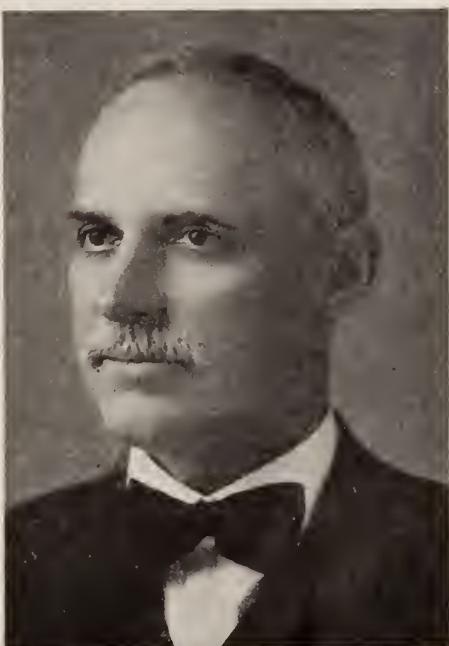
NO better evidence of the growth of the "Rally Day Spirit" in our Sunday schools could be had than that shown in the fine reports coming in to the Richmond headquarters from every section of the Church. At this writing (still in the month of October) there are sufficient returns to indicate beyond doubt that there has been a general advance all along the line, in two main Rally Day features—the offering and the attendance. Particularly encouraging is the news of the Rally Day offerings, which, as all progressive schools know, are for Sunday School Extension.

"The offering" is rejoicing in a new recognition. It is no longer the "stepchild" of the program, as in days of yore, when some people used to say, "Why mai the joy of a bright program with a collection?" Now the offering has risen to the point of first honor and is the feature of chief interest in a Rally Day service—in some Sunday schools. As a result, the whole Southern Presbyterian Church is waking up to the possibilities of interest and enthusiasm through the preliminary educational work as Rally Day approaches and the resultant record-breaking attendance and offering. The putting forward of this benevolent financial feature, instead of putting a chill in Rally Day, as some feared it might, has put a thrill in it, and given many a Sunday-school worker a new vision of kingdom building. They are finding out that the cultivation of sacrifice for a blessed cause does not drive people away, but serves as a magnet to attract; and that it is peculiarly so with red-blooded young people.

BETHEL BLAZES THE TRAIL.

The Sunday school which thus far has broken all previous records for either the

lump sum or the per capita offering on Rally Day is Bethel Presbyterian Sunday school, in the Valley of Virginia, eight miles southwest of Staunton. With an active enrollment of about 300, their Rally Day offering this fall was \$1,090.15, which was more than 100 per cent. advance over



Mr. W. W. Sproul, Superintendent of the Bethel Sunday School. This School's offering of \$1,090.15 on Rally Day was the largest ever made in our Church to the great cause of Sunday School Extension.



Rev. Herbert S. Turner, Pastor of the Bethel Church, whose School made the record-breaking offering to Sunday School Extension.

their splendid offering of \$520.26 last year. One very interesting feature of the Bethel program was the manner in which "bulletins" of the count of the offering by classes came into the main auditorium by "wireless telegrams." Stretched diagonally overhead, across the front part of the room was an aerial, its silver strands running from spreader to spreader, glistening in the flashes of light which illuminated the annunciator. The annunciator was suspended from the forward spreader of the aerial, in plain view of all. It was a magical looking thing, consisting of a silver "buzzer" in the center, with red, white and blue incandescent bulbs surrounding it, corresponding with other bulbs ornamenting the spreader itself. When the buzzer buzzed the wireless code, as it was sent by one Boy Scout from the counting-room in another part of the building, the lights flashed simultaneously, and the thing seemed to speak with bewitching beauty the news of the "mite boxes" and the news put the joy in the service, for it reflected the spontaneous sacrifice of the givers. A twelve-year-old boy stood on the platform and received those bulletins by the code and fixed the figures on the board in plain view of all. There was also a chart stretched across the front of the pulpit, with a range of

figures all the way from \$25 to \$1,000, and along this chart mysteriously moved an indicating arrow, which kept record of the accumulating total as the figures were added, until the chart figures were exceeded.

Of course the preparatory work done during preceding weeks was what counted most largely in bringing about such a munificent offering; the educational work in the general exercises, the organized work in the classes and the spirit of sacrifice generated and nourished in the rank and file—all these showed in the results. Mr. W. W. Sproul is the superintendent of Bethel Sunday school and Rev. Herbert S. Turner is its pastor. Happy the leaders, happy the people, in such a case.

We asked Mr. Sproul to state for THE SURVEY some of the main causes of success in this remarkable Rally Day offering, and his reply appears below, embodying some significant and helpful facts.

There have been some other notable Rally Day offerings reported. It would take much space to describe them in detail, if we had the details. Below will be found the figures of returns from these schools. Others will be published in a later issue.

	Rally Day Offering	Enroll- ment	This Year.	Last Year.
Sunday School.				
Bethel (near Staunton, Va.)	.....300	\$1,090.15	\$520.26	
North Avenue (Atlanta, Ga.)	.....766	642.00	nil	
Ginter Park (Richmond, Va.)	.....235	629.22	405.05	
Greenwood First (S. C.)	.....278	610.00	467.00	
Minden, La.	.....69	392.00	292.00	

How Did You Do It?

In answer to our inquiry of Mr. W. W. Sproul, superintendent of the Bethel Sunday school, whose Rally Day offering ran above one thousand dollars this year, he makes the following illuminating statements:

"First. I should say it was due to our people having a real vision of the possibilities and needs of this work, and being well acquainted with what is being done to further Sunday-School Extension in our Southland.

"Rally Day has been one of the 'big days' in our Sunday school for a number of years. The exercises are held in the church during the regular hour for morning church service, and we have nearly always on this occasion had some one either from headquarters, or directly engaged in this work, to address the school and congregation combined on that occasion. Many of our people look forward to it from year



This Is How Hillsboro, Texas, (First Church), Illuminated Rally Day.

1. A cardboard "brick" with name on it sent to each member on the roll to be brought back on Rally Day. 2. The bricks brought back on Rally Day pasted on cardboard lighthouse. 3. Ribbon light streamers run out from lighthouse to each state on map of the Southland as Sunday school statistics were given, and candle lighted. Thus we carried out the thought: "Light our Southland."

to year, and begin planning for the next Rally Day as soon as one is past.

"Last year a Junior boys' class subscribed to a Victory Bond, made the money themselves and had it ready for Rally Day, with two dollars overpaid. The young men's class turned in \$168.

"Having each class to set a goal and work for it has wonderfully increased our offering, because it put so many more people to work for it. A few years ago, when our Rally Day offering reached a hundred dollars, we thought we had done a great thing. This year six of our organized

classes contributed amounts ranging from \$107 to \$175 each.

"Our offering was largely increased by sending out a letter with an enclosed envelope to practically all the members, except the Primary and Beginners' Departments. This practice has been continued ever since, and we believe it is worth while.

"Another great factor is *co-operation*. Everybody takes an interest in it and contributes liberally. No one or ten persons are responsible for the growth of interest in this cause; but literally everybody had a share in the enterprise, for which we are grateful."

THE BIRTHDAY OF OUR KING.

ALMEDA WIGHT DRISCOLL.

It is the birthday of our King,
What gift most precious can we bring
To give the most delight?
Our hearts are his: can we not see
To bring another would be
Most precious in his sight?

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA.

Buiape, 1915.
Rev. and Mrs. H. M. Washburn.
*Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair.

Luebo, 1891.
Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Copedge.
*Miss Maria Fearing (c).
*Mr. and Mrs. T. J. Arnold, Jr.
Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
Dr. and Mrs. T. Th. Stixrud.
Rev. and Mrs. A. C. McKinnon.
†Mr. and Mrs. T. Daumeyer.
Rev. and Mrs. W. F. McElroy.
Mr. and Mrs. C. R. Stegall.
Miss Mary E. Kirkland.
Rev. and Mrs. J. H. Longenecker.
*Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. A. L. Edmiston (c).
Rev. and Mrs. A. Hoyt Miller.

Mutoto, 1912.
Rev. A. A. Rochester (c).
*Rev. and Mrs. Plumer Smith.
Dr. and Mrs. Robt. R. King.
Rev. and Mrs. C. L. Crane.
*Mrs. S. N. Edhegard.
†Rev. S. N. Edhegard.
Rev. and Mrs. J. W. Allen.
Miss Ruby Rogers.

Lusambo, 1913.
*Rev. and Mrs. R. D. Bedinger.
*Mr. B. M. Schlotter.

Bibangu, 1918.
Rev. and Mrs. Geo. T. McKee.
Dr. and Mrs. E. R. Kellersberger.
*Mr. W. L. Hillhouse.

E. BRAZIL MISSION.

Lavras, 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
*Mr. and Mrs. B. H. Hunnicutt.
†Rev. A. S. Maxwell.
Miss Genevieve Marchant.
Miss Ora M. Glenn.
Rev. and Mrs. J. M. Sydenstricker.

Piumhy, 1896.
Mrs. Kate B. Cowan.
Bom Successo.

Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION.

Ytu, 1909.
Braganca, 1907.
Rev. and Mrs. Gaston Boyle.
*Rev. Marion S. Huske.

Campinas, 1869.
Mrs. J. R. Smith.
Rev. and Mrs. Jas. P. Smith.

Itapetininga, 1912.
Descalvado, 1908.
Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraizo, 1917.
*Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION.

Garanhuns, 1895.
Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Peed.

Rev. and Mrs. Geo. W. Taylor, Jr.
Natal

Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Rev. and Mrs. F. F. Baker.

Pernambuco, 1873.
Miss Margaret Douglas.
Miss Edmonit R. Martin.
Miss Lora James (Natal).
*Miss R. Caroline Kilgore.

[52]

Parahyba, 1917. Canhotinho.

*Mrs. G. W. Butler.

MID CHINA MISSION

[74] Hangchow, 1867.

Mrs. J. L. Stuart, Sr.

Miss E. B. French.

Miss Emma Boardman.

Rev. and Mrs. Warren H. Stuart.

Miss Annie R. V. Wilson.

*Rev. and Mrs. J. R. McMullen.

*Mr. and Mrs. J. M. Wilson.

Miss Rebecca E. Wilson.

Rev. G. W. Painter, Pulaski, Va.

Rev. and Mrs. J. M. Blain.

Miss Nettie McMullen.

Miss Sophie P. Graham.

Miss Frances Stribley.

Shanghai.

*Rev. and Mrs. S. I. Woodbridge.

Rev. and Mrs. C. N. Caldwell.

Miss Mildred Watkins.

Kashin, 1895.

Rev. and Mrs. W. H. Hudson.

Dr. and Mrs. W. H. Venable (Kuling).

Miss Elizabeth Talhot.

Rev. and Mrs. Lowry Davis.

*Miss Irene Hawkins.

Miss Elizabeth Corriher.

Miss Florence Nickles.

Miss Sade A. Nesbit.

Dr. and Mrs. F. R. Crawford.

Rev. and Mrs. M. A. Hopkins.

Rev. and Mrs. J. Y. McGinnis.

Miss R. Elmore Lynch.

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett.

Rev. and Mrs. Lacy L. Little.

Dr. and Mrs. Geo. C. Worth.

Mr. and Mrs. Andrew Allison.

*Miss Rida Jourolman.

Mrs. Anna McG. Sykes.

Miss Carrie L. Moffett.

Miss Venie J. Lee, M. D.

Nanking.

Rev. and Mrs. J. L. Stuart (Peking).

Dr. and Mrs. A. C. Hutcheson.

Dr. and Mrs. R. T. Shields (Tsin-

an-fu).

*Rev. and Mrs. P. F. Price.

Rev. and Mrs. D. W. Richardson.

Soochow, 1872.

Dr. and Mrs. J. R. Wilkinson.

*Miss Addie M. Sloan.

Miss Gertrude Sloan.

Mrs. M. L. McCormick.

Rev. and Mrs. P. C. DuBoise.

*Mrs. R. A. Haden.

Miss Irene McCain.

Dr. and Mrs. M. P. Young.

Rev. and Mrs. Henry L. Reaves.

Miss Lois Young.

Rev. and Mrs. H. Maxey Smith.

Miss Mabel C. Currie.

N. KIANGSU MISSION

[77] Chinkiang, 1883

Rev. and Mrs. A. Sydenstricker.

Rev. and Mrs. J. W. Paxton.

Rev. and Mrs. J. C. Crenshaw.

*Mr. and Mrs. S. C. Farrar.

Taichow, 1908.

Rev. and Mrs. T. L. Harnsberger.

Dr. and Mrs. Roht. B. Price.

*Rev. Chas. Ghiselin, Jr.

Hsuehchouf, 1897.

Mrs. Mark B. Grier, M. D.

Dr. and Mrs. A. A. McFayden.

Rev. and Mrs. Geo. P. Stevens (Teng-

sien).

Rev. and Mrs. F. A. Brown.

Rev. and Mrs. O. V. Armstrong.

Rev. and Mrs. Lewis H. Lancaster.

Miss Isabel Grier.

[52]

Hwai'anfu, 1904.

*Rev. and Mrs. H. M. Woods.

Miss Josephine Woods.

Rev. and Mrs. O. F. Yates.

Miss Lillian C. Wells.

*Miss Lily Woods.

Rev. and Mrs. Jas. N. Montgomery.

Yencheng, 1909.

Rev. and Mrs. H. W. White.

Rev. and Mrs. C. F. Hancock.

Dr. and Mrs. J. W. Hewett.

*Rev. C. H. Smith.

Sutsien, 1893.

Dr. and Mrs. J. W. Bradley.

Rev. B. C. Patterson.

Mrs. B. C. Patterson, M. D.

Rev. and Mrs. W. C. McLaughlin.

Rev. and Mrs. W. F. Junkin.

Mr. H. W. McCutchan.

Miss Mada I. McCutchan.

Miss M. M. Johnston.

Miss B. McRobert.

Miss Mary Bissett.

Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham.

Dr. and Mrs. James B. Woods.

Rev. and Mrs. A. A. Talhot.

Miss Jessie D. Hall.

Miss Sallie M. Lacy.

Dr. and Mrs. L. Nelson Bell.

Rev. and Mrs. H. Kerr Taylor.

Tonghai, 1908.

Rev. and Mrs. J. W. Vinson.

*L. S. Morgan, M. D.

*Mrs. L. S. Morgan, M. D.

Rev. and Mrs. Thos. B. Grafton

Mrs. A. D. Rice.

CUBA MISSION

Cardenas, 1899.

*Miss M. E. Craig.

Rev. and Mrs. R. L. Wharton.

Miss Margaret M. Davis.

Caibarien, 1891.

Miss Mary I. Alexander.

*Miss Janie Evans Patterson.

*Rev. II. B. Someilan.

Placetas, 1909.

None.

Camajuani, 1910.

Miss Edith McC. Houston.

*Rev. and Mrs. Ezequiel D. Torres

Sagua, 1914

*Rev. and Mrs. Juan Orts y Gonzales.

JAPAN MISSION

Kobe, 1890.

Rev. and Mrs. S. P. Fulton.

Rev. and Mrs. H. W. Myers.

Rev. and Mrs. W. McS. Buchanan.

Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine.

Rev. and Mrs. H. H. Munroe.

Miss Annie H. Dowd.

Nagoya, 1867.

Miss Lela G. Kirtland.

*Rev. and Mrs. R. E. McAlpine.

Rev. and Mrs. J. C. McC. Smythe.

Miss Sarah G. Hansell.

Gifu.

*Rev. and Mrs. W. C. Buchanan

Miss Elizabeth O. Buchanan.

Susaki, 1898.

Rev. and Mrs. J. W. Moore.

Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.

Rev. and Mrs. S. M. Erickson.

Miss M. J. Atkinson.

Rev. and Mrs. J. Woodrow Hassell

TOKUSHIMA, 1889.
 *Rev. and Mrs. C. A. Logan.
 Miss Lillian W. Curd.
 *Rev. and Mrs. H. C. Ostrom.
 Rev. and Mrs. A. P. Hassell.
 Miss Estelle Lumpkin.

TOYOHASKI, 1902.
 Rev. and Mrs. C. K. Cummings.

OKAZAKI, 1912.

*Miss Florence Patton.
 *Miss Annie V. Patton.
 Rev. and Mrs. C. Darby Fulton.

CHOSEN MISSION.

[71]

CHUNJU, 1896.

Rev. and Mrs. L. B. Tate.
 Miss Mattie S. Tate.
 Rev. and Mrs. L. O. McCutchen.
 Rev. and Mrs. W. M. Clark.
 Rev. and Mrs. W. D. Reynolds.
 Miss Susanna A. Colton.

Rev. S. D. Winn.
 Miss Emily Winn.

Miss E. E. Kestler.

*Miss Lillian Austin.

*Mr. and Mrs. F. M. Eversole.
 Dr. and Mrs. M. O. Robertson.
 Miss Sadie Buckland.

KUNSAN, 1896.

Rev. and Mrs. Wm. F. Bull.
 Miss Julia Dysart.
 Dr. and Mrs. J. B. Patterson.
 *Rev. John McEachern.

*Mr. Wm. A. Linton.
 Miss Elise J. Sheppling (Seoul).
 Miss Lavalette Dupuy.
 Rev. and Mrs. W. B. Harrison.
 Miss Lillie O. Lathrop.
 Rev. D. Jas. Cumming.

KWANGJU, 1898.

*Rev. Eugene Bell.
 *Rev. S. K. Dodson.
 *Miss Mary Dodson.
 Mrs. C. C. Owen.
 Miss Ella Graham.
 Dr. and Mrs. R. M. Wilson.
 Miss Anna McQueen.
 Rev. and Mrs. J. V. N. Talmage.
 Rev. and Mrs. Robert Knox.
 Mr. and Mrs. M. L. Swinehart.
 Miss Esther B. Matthews.
 Miss Elizabeth Walker.

MOKPO, 1898.

Rev. and Mrs. H. D. McCallie.
 *Miss Julia Martin.
 Rev. and Mrs. J. S. Nisbet.
 Miss Ada McMurphy.
 *Dr. and Mrs. R. S. Leaddingham.
 Rev. and Mrs. L. T. Newland.
 Mr. and Mrs. Wm. P. Parker (Pyeng-Yang).
 Mrs. P. S. Crane.

SOONCHUN, 1913.

*Rev. and Mrs. J. F. Preston.
 Rev. and Mrs. R. T. Coit.

*Miss Meta L. Biggar.

Miss Anna L. Greer.

*Rev. and Mrs. J. C. Crane.

Dr. and Mrs. J. McL. Rogers.

MEXICO MISSION

[11]

ZITACUARO, 1919.

Rev. and Mrs. H. L. Ross.

MORELIA, 1919.

Rev. and Mrs. Jas. O. Shelby.

TOLUCA, 1919.

Rev. and Mrs. W. A. Ross.

SAN ANGEL.

Miss Alice J. McClelland.

LAREDO, TEXAS.

Miss E. V. Lee.

AUSTIN, TEXAS.

Miss Anne E. Dysart.

COYOACAN.

Prof. and Mrs. R. C. Morrow.

Missions, 10.

Occurred Stations, 53.

Missionaries, 368.

Associate Workers, 11.

*On furlough, or in United States
 Dates opposite names of stations indicate year stations were opened.

†Associate workers.

For postoffice address, etc., see page
 below.

Stations, Post Office Addresses.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kim-shasa. For Lusambo—“Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission,” par Kinshasa. For Bibangu—“Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission.”

E. BRAZIL—For Lavras—“Lavras, Estado de Minas Geraes, Brazil.” Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy, Estado de Minas Geraes, Brazil.”

W. BRAZIL—For Campinas—“Campinas, Estado de Sao Paulo, Brazil.” For Descalvado—“Descalvado Estado de Sao Paulo, Brazil.” For Braganca—“Braganca, Estado de Sao Paulo, Brazil.” For Sao Paulo—“Estado de Sao Paulo, Brazil.” For Itu—“Itu, Estado de Sao Paulo, Brazil.” For Sao Sebastiao de Paraíso—“Sao Sebastiao de Paraíso, Estado de Minas Geraes, Brazil.”

N. BRAZIL—For Canhotinho—“Canhotinho, E. de Pernambuco, Brazil.” For Garanhuns—“Garanhuns, E. de Pernambuco, Brazil.” For Natal—“Rio Grande do Norte, Brazil.” For Pernambuco—“Recife, E. de Pernambuco, Brazil.” For Paraíba—“Rio Grande do Norte, Brazil.”

CHINA—Mid-China Mission—For Tungiang—“Care Southern Presbyterian Mission, Tungiang, via Shanghai, China.” For Hangchow—“Care Southern Presbyterian Mission, Hangchow, China.” For Shanghai—“Care Southern Presbyterian Mission, Shanghai, China.” For Kashing—“Care Southern Presbyterian Mission, Kashin, via Shanghai, China.” For Kiangyin—“Kiangyin, via Shanghai, China.” For Nanking—“Care Southern Presbyterian Mission, Nanking, China.” For Soochow—“Care Southern Presbyterian Mission, Soochow, China.” North Kianguo Mission—For Chinkiang—“Care Southern Presbyterian Mission, Chinkiang, China.” For Taichow—“Care Southern Presbyterian Mission, Taichow, via Chinkiang, China.” For Hsuehfu—“Care Southern Presbyterian Mission, Hsuehfu, Ru, China.” For Hwaiantu—“Care Southern Presbyterian Mission, Hwaiantu—via Chinkiang, China.” For Sutsien—“Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China.” For Tsing-Kiang-Pu—“Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China.” For Tonghai—“Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China.” For Yencheng—“Care Southern Presbyterian Mission, Yencheng, Kianguo, China.”

CUBA—For Cardenas—“Cardenas, Cuba.” For Caibarien—“Caibarien, Cuba.” For Camajuan—“Camajuan, Cuba.” For Placetas—“Placetas, Cuba.” For Sagua—“la Grande, Cuba.”

JAPAN—For Kobe—“Kobe, Setsu Province, Japan.” For Kochi—“Kochi, Tosa Province, Japan.” For Nagoya—“Nagoya, Owari Province, Japan.” For Susaki—“Susaki, Tosa Province, Japan.” For Takamatsu—“Takamatsu, Sanuki Province, Japan.” For Tokushima—“Tokushima, Awa Province, Japan.” For Toyohashi—“Toyohashi, Mikawa Province, Japan.” Okazaki—“Okazaki, Mikawa Province, Japan.” For Gifu—“Gifu, Owari Province, Japan.”

CHOSEN—For Chunju—“Chunju, Chosen, Asia.” For Kunsan—“Kunsan, Chosen, Asia.” For Kwangju—“Kwangju, Chosen, Asia.” For Mokpo—“Mokpo, Chosen, Asia.” For Seoul—“Seoul, Chosen, Asia.” For Soonchun—“Soonchun, Chosen, Asia.”

MEXICO MISSION—For Zitacuaro—“Zitacuaro, Michoacan, Mexico.” For Morelia—“Morelia, Michoacan, Mexico.” For Toluca—“Toluca, Mexico, Mexico.” For Coyoacan—“Coyoacan, D. F. Mexico.” For San Angel—“San Angel, D. F. Mexico.”



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